

Miscellaneous.

GEMS FROM LORD MACAULAY'S ESSAYS.

BY REV. BOWTHICK HAWLEY, D. D.

Though I am not, and never have been, given to scrap-work nor to itemizing for either the pulpit or the press, yet having of late resumed my reading of Lord Macaulay's delightful and instructive "Miscellaneous Essays," I find so many passages worthy of being reproduced for general reading, that I venture to transcribe some of the more choice and instructive of them for the readers of the HERALD. Both for their intrinsic merit and for their rhetorical are they worthy of this reproduction.

REV. JOHN WESLEY.

It was so long before the proper influence of the Wesleyan reform upon the social and political character of Great Britain was recognized by European and English ecclesiastics and historians, that it is refreshing to read this tribute by Macaulay:—

"The Life of Wesley will probably live. Defective as it is, it contains the only popular account of a most remarkable moral revolution, and of a man whose eloquence and logical acuteness might have rendered him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered as the highest good of his species."—*Southey's Colloquies on Society.*

THE ENGLISH BIBLE.

"At the time when that odious style, which deforms the writings of Hall and of Lord Bacon, was almost universal, had appeared that stupendous work, the English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. The respect which the translators felt for the original prevented them from adding any of the hideous decorations then in fashion."—*Review of Dryden.*

POWER OF CHRISTIANITY.

"The torpor [under Diocletian] was broken by two great revolutions, the one moral, the other political; the one from within, the other from without. The victory of Christianity over paganism, considered with reference to this subject only, was of great importance. It overthrew the old system of morals, and with it much of the old system of metaphysics. It furnished the intellect with new topics of declamation, and the logician with new points of controversy. Above all, it introduced a new principle, of which the operation was constantly felt in every part of society. It stirred the stagnant mass from the lowest depths. It excited all the passions of a stormy democracy in the quiet and listless population of an overgrown empire. The fear of heresy did what the sense of oppression could not do; it changed man, accustomed to be turned over like sheep from tyrant to tyrant, into devoted partisans and obstinate rebels. The tones of eloquence which had been silent for ages resounded from the pulpit of Gregory. A spirit which had been extinguished on the plains of Philippi revived in Athanasius and Ambrose."—*History.*

THE TEMPORAL POWER, OR POLITICAL

SUPREMACY OF THE CHURCH.

"The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Caesars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraints of the powerful, and the last hope of the wretched. The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her. They bow the knee, and spit upon her; they cry 'Hail!' and salute her on the cheek; they put a sceptre into her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her, and inscribe titles over the cross on which they have fixed her to perish in ignominy and pain."—*History.*

A MODEL STYLE.

"The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain workmen, was perfectly sufficient."—*Review of Southey's Pilgrim's Progress.*

MANNERISM.

"Mannerism is pardonable, and is sometimes even agreeable when the

manner, though vicious, is natural. But a mannerism which does not sit easy on the mannerist, which has been adopted on principle, and which can be sustained only by constant effort, is always offensive."—*Boswell's Life of Johnson.*

SOUND MORALITY.

"No man is to be blamed for not making discoveries in morality, for not finding out that something which everybody else thinks to be good is really bad. But if a man does bad, it is no excuse for him that others have done the same."—*Essay on Lord Bacon.*

ILL-STARRED ALLIANCE.

"In the fifth century, Christianity had conquered Paganism, and Paganism had infected Christianity. The church was now victorious and corrupt. The rites of the Pantheon had passed into her worship; the subtleties of the Academy into her creed. In an evil day, though with great pomp and solemnity, was the ill-starred alliance stricken between the old philosophy and the new faith."—*On Lord Bacon.*

LORD BACON A CHRISTIAN PHILOSOPHER.

"What he was as a natural philosopher and a moral philosopher, that he was as a theologian. He was a sincere believer in the divine authority of the Christian revelation. He loved to dwell on the power of the Christian religion to effect much that the ancient philosophers could only promise. He loved to consider that religion as the bond of charity, the curb of evil passions, the consolation of the wretched, the support of the timid, the hope of the dying. In keenness of observation he has been equaled, though perhaps never surpassed. But the largeness of his mind was all his own. The glance with which he surveyed the intellectual universe resembled that of the archangel, from the golden threshold of heaven, darted down into the new creation. Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth, says Bacon, the greater benediction and the clearer evidences of God's favor. Yet, even in the Old Testament, if you listen to David's harp, you will hear as many hearse-like airs as carols; and the pencil of the Holy Ghost labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. Virtue is like precious odors, most fragrant when they are increased or crushed; for prosperity doth but discover vice, but adversity doth discover virtue."—*Essay on Bacon.*

BACONIAN TERSENESS.

In closing these selections that are in full and clear contrast with much of the club and the platform infidelity of the present day, I cite the two following, one from Bacon, the other from Macaulay:—

"Crafty men condemn studies; simple men admire them; and wise men use them. Read not to contradict, nor to believe, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. Reading maketh a full man, conference a ready man, and writing an exact man."

Lord Macaulay closes his lengthy and admirable paper on Bacon by taking advantage of a passage from the poet Cowley, in which he compares Bacon to Moses standing on Pisgah, thus:—

"It is to Bacon, as he appears in the first book of *Novum Organum*, that the comparison applies with peculiar felicity. There we see the great Lawgiver looking round from his lonely elevation on an infinite expanse; behind him a wilderness of dreary sands and bitter waters in which successive generations have sojourned, always moving, yet never advancing, reaping no harvest and building no abiding city; before him a goodly land, a land of promise, a land flowing with milk and honey. It is painful to turn back from contemplating Bacon's philosophy to contemplate his life. Yet without so turning back, it is impossible fairly to estimate his powers. Had his civil ends continued to be moderate, he would have been, not only the Moses, but the Joshua of philosophy. He would have led his followers, not only to the verge, but into the heart of the promised land. He would not merely have pointed out, but would have divided the spoil. Above all, he would have left not only a great, but a spotless, name."

WASHINGTON LETTER.

Washington is now in the midst of its gayest society season, and is almost at high pressure. The fashionable classes, are here from all points of the compass, and from morning till night they hold high carnival. In fact, there are thousands here to whom this society life is a mania—their only god, all they study. The fashionable crowds who spend the summer at the mountain and sea resorts, are now seen daily on the streets of Washington wearing gay apparel, or driving in fine carriages, or shaking hands with the President, or at Miss Cleveland's receptions or those of some other social magnates, or at theatres and balls. But this should be a religious letter and not one from "Jennie June," so we shall spare our readers, except to say that a good amount of this social mania is carried into certain churches. The more fashionable the church here, the better it is attended. The masses who move in the crowds and never think, find attractions in the churches with most ceremony and display.

What wonder that Washington should attract? It is the nation's pivot point. Its representatives are here. Both Houses are in full blast under the shade of the Dome; and what a busy time we have here just now! This is our time for speculating and making or spending money. This is our time for living fast lives, and doing much to shorten, if not

improve, life. Now is the best time in the year for a cynic or philosopher to make us a visit, if he wants material for fault-finding or thought upon life's folly. All classes are here, from the President himself down to the meanest type of pauper. Hotels, hash houses, and all grades of boarding houses are crowded. A large family of the Micawbers are here, to be seen at every point. And as to "cranks"—this is their home and heaven. How these tens of thousands spend their time and useless lives is a serious study. Hence the number of rum shops, places of bad repute, theatres and other resorts. Only think of six theatres here now, and a few more in contemplation!

Washington is famous now as never before as one of the first cities in the land for crime! It is fearful to contemplate the amount of murder and crime at present. The criminal courts are crowded every day, where the sables sons of Ham seem to have the monopoly. King Alcohol sends the majority there, while stealing and fighting lead many others. Freight loads of convicted humanity are constantly sent to the "farm" or jail. Recently we made an extensive visit to the jail. Our profession got us in *sans ceremonie*, and at an irregular time. The jail was crowded, the majority being of the colored race. We saw many whom we had known before their misfortunes, and believe that in some cases they are going to be better men. Guiteau's cell was "to rent." We visited it and examined it with peculiar reflections upon the demi-crank. We visited the scaffold and all other parts of the jail. Three murderers under sentence of death attracted our notice. One of them is an ignorant negro who murdered his wife. Lee is his name. Although he was raised a Methodist, he seemed indifferent to our words. The two others are foreigners—an Italian and a German. We gained easy access to each by addressing him in his own tongue. Antonio Nardello murdered and then robbed another Italian. Sommerfield shot and killed his wife and father-in-law. But if there was any scene that impressed us only next to banishment from God, it was to be associated with scores of black faces in their cells. Much good is being done in various ways here, but not half enough to meet the case. The city is filled with masses of wild negro boys and girls, who will not work. It is one of the great problems for philanthropists to decide the best remedy for the young negroes of this and other cities in the South, who have large instincts for idleness and crime.

While we feel sad at so many scenes of depravity, we are well aware of another and brighter side to this question. The churches are full of zeal, and doing much good. Thousands of children are taught to be good, and other Christian agencies are working. The moral and religious sense of the nation is higher, and laws have just been made to eradicate polygamy and other crimes. After two weeks of much labor and success in Baltimore, Chaplain McCabe made a visit to this city a week ago. At Metropolitan Church (an edifice here worked hard to save a few years ago) he met with a grand reception, and over \$1,500 were taken up at the collection. In fact, the Chaplain spent all Sunday week visiting Sunday-schools, preaching, and making missionary addresses.

Rev. Dr. J. P. Newman is visiting us. He has been the guest of his friend, Senator Stanford, of California. The Doctor preached yesterday at Metropolitan Church. After much deliberation he has told the committee seeking his return to Metropolitan that he is at the service of the bishops, and if they send him to Metropolitan, he will go. Having known Dr. Newman so long, we know that it has been the rule of his life to go where he was sent. Over twenty years ago, when a bishop now deceased asked him to go to New Orleans, he cheerfully went in the face of difficulties.

The churches here are all in a healthy condition. Preachers are all hard at work to have a good showing for Conference, which meets here in about five weeks. Much preparation is being made for the reception of preachers and delegates. It is pleasant to see the feeling of fraternity here between the M. E. Church and the M. E. Church, South, and it deserves special mention. This feeling had something to do with the election of the chaplain of the House, who is a member of the Illinois Conference. The Church South is strongly represented here now in the cabinet, the Senate, and House. Secretary Lamar is a leading member and a delegate to the General Conference that meets in Richmond, Va., next May. Senator Colquitt, of Georgia, is a local preacher; Senator Vance, of North Carolina, is a great temperance and church worker. These senators are kept pretty busy on Sundays in the churches, delivering temperance lectures or missionary addresses. Dr. S. K. Cox, pastor of the M. E. Church, South, frequently has preached in other Methodist churches. A number of other representatives from the South are Methodists. Senator Colquitt is also a delegate to the General Conference that meets next May. There is something to be admired in the way some of these best sons of the South go about working, and their readiness and zeal.

R. R.

Jan. 25, 1886.

EXPERIENCE OF REV. GEORGE W. ANDERSON.

I desire to make record of the rich revelation of God which was made to me in the night watches, Dec. 29, 1885. After my mind ceased to wander—though in great distress—I felt supreme thankfulness that God had preserved my life in great peril and restored me to reason and to my family, but a horror of great darkness was on my mind lest while reason was darkened I might have done something that would disgrace the Christian name and ministry. Saturday night, the

26th, I begged my Lord to appear in my behalf, but the only answer I received was of grace sufficient to say, "Though He slay me, yet will I trust Him." This continued until Monday night of the above date (or Tuesday morning), when the full answer came, and much more of joy and glory than I expected. Instead of awakening, as I often had, from frightful dreams, I awoke that time hearing heavenly melody that filled my room. As I had heard an oratorio years ago, so I heard now as chanted by heavenly chorists. "He that watcheth over Israel slumbers not nor sleeps." I listened with a delicious sense that God was watching over me with love. A great peace then came to me. Weary and broken, I seemed at last to nestle near the heart of Infinite Love. After this there came floating through my mind the lines of our precious hymn beginning,—

"God is love, His mercy brightens
All the path thro' which we rove,
Bliss He makes and woe He lightens,
God is wisdom, God is love."

My soul found an untold peace and victory as I murmured softly:—

"'Tis the hour that darkest seemeth
Will His changeless goodness prove,
From the gloom His glory streameth,
God is wisdom, God is love."

It was a joy and delight to whisper time and again, "God is love." The night was day, my pain was bliss, and there came a voice spoken out of the excellent glory itself: "If we suffer with Him, we shall also reign with Him." In the midst of these comforts my will was lost in God's will. Much as I had wept to think that perhaps I should never again preach the glorious Gospel, I could now say, "It is all right." To be, to do, to suffer as God ordered, seemed a very heaven. Thus I was enabled at last to wholly triumph, and to sing in the language of Wesley:—

"Lame as I am, I take the prey,
Sin, death and hell with ease o'ercome,
I leap for joy, pursue my way,
And like a bounding hart fly home,
Thro' all eternity to prove
Thy nature and Thy name is love."

In a few moments the full glory of this revelation departed, and I fell into a restless slumber. On awakening, however, I found a sweet peace in the ocean depths of my soul, which still abides, and I trust will, whatever be the result of my sickness.

THE "HUB" IN THE WHEEL.

BY REV. C. L. MANN, D. D.

Men are not always altogether responsible for certain preconceived notions and ideas. Remembering that we receive impressions from without, and that "without" are many wonderful things of which we do not now care to speak, it is no longer a marvel that men form opinions of men, sometimes favorable to—not always wise, however—a much-to-be-desired acquaintance. Without instance, we pass on to the "wheel," which, while it has rim, tire, and spokes of the best hickory and steel, and while it has, professedly, a hub also, somehow it "seemed to fail" of that most excellent service expected from such proverbial timber. Either the spokes were "too long shouldered" for the former "hubs," or the hubs were too diminutive in their preconceived formulated *modus operandi* to allow of harmonious, and therefore successful, operations. Often the "box" would fit too closely or not at all, and sometimes the hub would attempt to get on the outside of the rim and so swell out as to receive the spokes in the reversed, not to say novel, order; while in a few instances, it actually claimed to be hub, spokes, rim, tire and all. The inevitable squeaking from such friction was only a natural result. The frightened "horses," running away as a relief, scattering the choice, luxurious, golden fruits of Southern soil, was the simple way in which they expressed their high regard for the wisdom and Christian courtesy of the would-be wheel. And yet, despite these eighteen years of remodeling, readjusting, breaking down and repairing, the "old" wheel is still on exhibition, or rather exhibiting her marvelous tenacity of life. To our beloved brethren of riper years, broader experience and maturer growth, we say, by way of encouragement, the Alabama Conference still lives!

"Do you believe in the final perseverance of the saints?" asked a student a few days since. "Yes, in a certain sense," I replied. Have you not heard of the recent session of the Alabama Conference? For eighteen years the preachers, "men of God," heroes in the strictest sense, having "fought with beasts [Kluxism] at Ephesus," have been subjected to all sorts of hardships, torture, privation, sacrifice, and even starvation, and as a "complimentary recompense" the hub has often scolded and lectured and fretted and kicked and flattered and commanded in terms not altogether too gentle for the finer feelings of sensitive, self-sacrificing servants of God; for during all these years of toil the wheel "seems to have failed," although of the best hickory. The spokes appeared to be loose in the hub, and the revolutions were ungainly, zigzag, and all sorts of zags, were the course of the run.

Well, on Nov. 26, the wheel was again taken to the shop for repairs. A brand-new "hub," from the centre of the universe—Boston—came thoroughly prepared, exactly suited in every department, not needing so much as the touch of the "sand paper" in order to the most perfect fit. Bishop Willard F. Mallieu (now of New Orleans) has, by his great skill, wisdom, gentleness, Christian wholeheartedness and zeal for Christ's kingdom, brought forth from the shop a perfect, harmonious, efficient wheel. Every spoke fits respectably, the fellow and hub to a die, and already this great wheel of Methodism is making revolutions of such grace, ease, beauty, success and rapidity, as to promise an immediate capture of this charming Southland.

with her vast mineral wealth, intellectual, moral, social and political strength, together with her spiritual predominance. "Can any good thing come out of Boston?" Methodism in the South answers, "Yea, Lord," while multiplied thousands of our needy, loyal souls throughout our vast sunny clime respond, "Amen!" While it is true that Bishop Mallieu came in the face of some prejudice, knowing of his peculiar views on certain questions, he not only found a warm welcome, but by his great and loving heart, genial address, able presiding, and profound, spiritual and eloquent lectures and sermons, won all hearts, sweeping away forever all prejudice and misapprehensions.

Not that he has abandoned his grip upon the "race" problem; rather he has tightened it by the adding of a second and important re-enforcing grasp, comprising the situation of our millions of "whites," their real needs and merits. Compassing the entire field with his far-seeing vision, his great soul burning with zeal and hope for the future success in the Christian and educational enterprises of this great field, he rises in his superior powers of thought and oratory to the sublime heights of a most eloquent advocate of our cause, backed by the teeming millions whose confidence and respect he has won, and whose hallelujahs and amens proclaim to him who so wisely and courageously champions their cause victory for the grand old Methodism of our fathers, victory for the blessed gospel of the Son of God, victory for the millions of suffering, oppressed, poverty-stricken humanity, whose day-star of the near approach of the grand orb of social, moral, political, intellectual and religious liberty. Roll on, thou great wheel of grandest thought, faith, and Christian patriotism! Roll on, thou great chariot of salvation, gathering in your arms of love and mercy, of virtue, knowledge and eternal life, the sons and daughters of our fair land!

Educational.

BOSTON UNIVERSITY.

At the last meeting of the trustees, Mr. Carlo Veneziani, a Doctor of Philosophy of the University of Heidelberg, was appointed instructor in Italian and Spanish in the College of Liberal Arts, in place of the late J. B. Torricelli, LL. D.

Mr. Lindsay Swift, a son of General John Lindsay Swift, and a graduate of Harvard College, was appointed instructor in Anglo-Saxon. Both have already entered upon their duties.

At the last meeting of the Massachusetts Society for the University Education of Women, it was stated that of the ladies now in the College of Liberal Arts, 28 are from Orthodox Congregational families; 20 from Methodist Episcopal; 9 from Baptist; 9 from Unitarian; 8 from Protestant Episcopal; 7 from Universalist; 1 from Presbyterian, and 1 from Quaker. Total, 83.

To the twenty-one societies of students whose officers are reported in the new *University Annual Index* a twenty-second has just been added, to wit: "The Philosophical Society." It is for original work under the general direction of Professor Bowne.

Hon. Elias Merwin has been promoted to a professorship in Boston University Law School, the one made vacant by the decease of Professor Dwight Foster, LL. D.

The following have been appointed instructors in the same school: Christopher G. Tiedman, esq., Professor of Law in the University of the State of Missouri, to lecture on "Real Property;" Charles F. Jenney, esq., of the class of '83, to be instructor on "Massachusetts Practice;" J. R. Smith, esq., of the class of '83, to be instructor in "Evidence;" Homer Albers, esq., of the class of '85, to be instructor in "Bills and Notes;" Joseph B. Thorpe, esq., to be instructor in "Common Law Pleading;" J. H. Benton, jr., esq., to be lecturer on "Railroad Law." Several new students joined the school at the opening of the present term, and the school was never in better condition.

WESLEYAN ACADEMY, WILBRAHAM.

The "day of prayer" was probably the most gracious season of the kind ever enjoyed here. The preceding days had been days of preparation for it. The regular prayer-meeting on Wednesday evening was so crowded that it was difficult to find seats for all who came. The prayers were earnest and tender as well as numerous. Eager attention was given to the words of the leader of the meeting. Between sixty and seventy spoke within half an hour, and several rose for prayers at the close. On Thursday morning the prayer-meeting at half-past ten was attended by a crowd that again packed the room. A still more tender spirit and large freedom prevailed. The gathering in the afternoon at the chapel of the church was a fine one, and the sermon by Bro. Skene, of Springfield, was a most fit and effective discourse. Much good was done by it. In the evening there was another deeply interesting prayer-meeting, and some ten or twelve manifested their desire to become the disciples of Christ. On Saturday evening more than half the students were in the class-meetings, and the interest appeared to be on the increase. We are hopeful of still better things.

On Sunday the tide was still rising. More than a hundred testified in the evening prayer-meeting, and about twenty-five have declared their purpose to seek Christ or have already found Him.

LASELL SEMINARY.

Prof. Robert L. Cunnock, of N. W. University, gave the students of Lasell Seminary a series of readings, Tuesday

evening, Jan. 26. The selections were varied, grave and gay being mingled, the latter rather predominating as suited the youthful audience. There were readings from Dickens' "Dr. Marlow," a very lively lecture from an Irish minister and a sermon from a Georgia minister of the early times, with pathetic Scotch poems. The Professor was several times enthusiastically encouraged, and gratified his hearers twice by returning after his course was ended.

W. C. T. UNION.

Miss F. E. Willard, president of the N. W. C. T. U., desires us to publish the following resolution, relating to political action, adopted at St. Louis in 1884, and also at Philadelphia in 1885:—

"We refer to the history of ten years of persistent moral-suasion work as fully establishing our claim to be called a non-political society, but one which steadily follows the white banner of Prohibition wherever it may be displayed. We have, however, as individuals, always allied ourselves in local and State political contests with those voters whose efforts and ballots have been given for the removal of the drinking and its attendant evils; and at this time, while recognizing that our action as a National Society is not binding upon States or individuals, we reaffirm the position taken by the Society at Louisville in 1882, and at Detroit in 1883, and in St. Louis in 1884, and ratified by a large majority of the States and Territories in the annual conventions of 1885, pledging our influence to the strongest presentation of the affirmative side of this solemn question which has been written in our times. It is but honest to ourselves, while freely regarding the 'advanced' views of the State in entering upon this relation, to carefully study what an experienced Biblical scholar and eminently thoughtful student of revealed doctrine has to say in defence of the long-accepted belief of the Christian Church.

Our Book Table.

COMMENTARY ON THE GOSPEL OF JOHN, by Alvah Hovey, D. D., LL. D. Philadelphia: American Baptist Publication Society. Svo. 428 pp. We have examined with great satisfaction this new exegesis of the fourth Gospel. Its special feature is its extended prolegomena, discussing calmly and fairly, as well as elaborately, the modern criticisms upon its authorship, the time it was written, its credibility, and its apparent differences with the synoptical Gospels. No serious objection which has been made to the character and trustworthiness of this Gospel has failed of receiving due consideration, and is met in the most candid and patient manner by an array of what seems to us unanswerable facts and legitimate inferences. The Commentary itself is both exegetical and homiletic. It is scholarly enough for the study of the pastor, and sufficiently expository for the Sunday-school teacher. Altogether, it seems to us one of the best of our modern expositions of this "heart of the Gospels," and is a noble monument of painstaking and faithful scholarship.

LIFE OF HENRY FAWCETT, by Leslie Stephen. Third edition. New York: G. P. Putnam's Sons. Svo. \$3.50. This is a charming biography. Its writer had two marked qualifications: He is a well-trained author in the art of literature, and he had enjoyed the intimate acquaintance of his subject for thirty years. The unique feature of this sketch, which affords remarkable incidents and illustrations, was Fawcett's total blindness from its onset, and his graduation at Cambridge to the day of his death. Henry Fawcett was the marvel of his age—an active member of Parliament, the most thorough and able statesman of the question of the government of India, and the most vigorous and capable Postmaster-General that England ever had. It is a work that ought at once to be published in raised letters for the benefit of the blind. From the moment that the shadow fell upon him, he determined to act as if utterly unconscious of his calamity, and his victory was something astonishing. He walked, he rode, he played, he visited, he attended to his duties—through the eyes of his companions. He was an admirable conversationalist, an attractive speaker, always commanding attention in the House of Commons by his grasp of his subject, especially of its details, and his lucid and strong presentations of it. The book is a particularly valuable addition to our biographical literature.

One of the very valuable series of annual volumes, now issued for the third year, is CURRENT DISCUSSIONS IN THEOLOGY, by the Professors of Chicago Theological Seminary. Chicago: Fleming H. Revell. Svo. \$1.50. The object of the volume is to give a fair summary of the work accomplished in the fields of sacred learning, in such a condensed form as a busy pastor would find time to read and feel able to buy. The present work is particularly noteworthy. It presents fairly the status of the question as to the Revised Bible, with references to the literature connected with it. In its exegetical department it treats of fresh introductions to the New Testament, of its text, the later interpretations, with its history and theology. Joseph Cook gave the book a very pronounced commendation during his first lecture last week.

PEOPLE AND PREACHERS IN THE METHODIST EPISCOPAL CHURCH, by a Layman. Philadelphia: J. B. Lippincott Company. \$1.25. The writer is John A. Wright, a well-known member of the Methodist Church. He has certainly shown no inconsiderable ability as a writer, but has presented no original thought. The straw which he has threshed over has been mangled with a controversial flail over and over again. He thinks the government of the Methodist Church was singularly adapted to its early years, and has secured the remarkable success of the denomination; but a continuance of the same policy he is confident, will prove its ruin. The solution of the problem is the introduction of an equal number of laymen with the ministers into the General and Annual Conferences, the taking from the ministry the nominating power in quarterly conferences and the appointment of stewards, the placing the book and publishing business in the hands of laymen, and in the appointment of an equal number of laymen with ministers in all the boards of charities. He is in entire sympathy with Mr. Price in his criticisms of the management of our benevolent societies, and writes much in the same spirit. He does not do justice to the many generosity of the min-

isters in every late movement to introduce laymen into the administration of the affairs of the church, nor to the position and influence of laymen in the General Conference. The positions taken in this volume have been so often answered, it seems a work of supererogation to refer to them in detail.

HAPHAZARD PERSONALITIES, CHIEFLY OF NOTED AMERICANS, by Charles Lamm. Boston: Lee & Shepard. 16mo. Mr. Lamm has been so situated in his public life as to come near a large number of well-known men of different stations and professions. In this work he has given reminiscences of some thirty or forty who have filled more or less conspicuous positions in society, beginning with the late Rev. Dr. Joseph Henry and closing with John Trumbull. The book is a pleasant one to take up at odd moments, and will readily beguile the reader to finish his pleasant pages.

THE WELSH PULPIT OF TO-DAY: Sermons by Welsh Ministers. First Series. Edited by Rev. J. Gwynedd Evans. Third Edition. Toronto: Wm. Briggs, 78 and 80 King St., East. 12mo. 450 pp., \$2.00. Our ideal of Welsh preaching is based upon the marvelous sermons of Christians Evans; but these were as unique to Welshmen as to American readers. He stands by himself in his extraordinary picturesque and allegorical style. The present collection, of the new school of theology, is eminent, sober and practical. There is a directness and fervidness about some of them that render the discourses particularly effective. The sermons cover the ordinary pulpit topics, and are full of religious reading and suggestive subject-matter for pastors. The volume is handsomely published, and is issued from the Methodist Book Rooms in Toronto. It shows the best of taste and mechanical skill in its execution.

From the House of Charles Scribner's Sons, New York, we have THE DOCTRINE OF ENDLESS PUNISHMENT, by William G. T. Sheel, D. D., of Union Theological Seminary. Octavo, 163 pp., \$1.50. Dr. Sheel's strong and able paper contributed to the *North American Review* in 1884, has been reprinted upon this theme, excited much attention and quite wide discussion. His argument was purely rational, founded upon metaphysical premises. Professor Sheel republishes it in this volume, and adds a confirming argument founded upon Scripture assertion and revelation. In addition he gives, as an introduction, an instructive history of the doctrine. In many respects this work contains the strongest presentation of the affirmative side of this solemn question which has been written in our times. It is but honest to ourselves, while freely regarding the "advanced" views of the State in entering upon this relation, to carefully study what an experienced Biblical scholar and eminently thoughtful student of revealed doctrine has to say in defence of the long-accepted belief of the Christian Church.

The Scribners issue an attractive volume, under a quaint title—HOW TO BE HAPPY THOUGH MARRIED: Being a Handbook to Marriage, by a Graduate in the University of Matrimony. We take issue at once with the title, and the dedication of the work in which the writer, in quotation, speaks of the *few* to whom marriage is a blessing, but nearly agree with him that, through haste in entering upon this relation, and through lack of thoughtful study of its requisitions, many marriages are made a curse rather than a blessing. The book is full of admirable suggestions, happily illustrated by striking facts, and is written in a very vivacious and attractive style. It is a capital volume to be placed conspicuously upon the book-shelves of a young married couple.

Phillips & Hunt issue a remarkably handsomely-printed and illustrated volume entitled, UNDER THE APPLE TREES, by Sophie Worthington. 12mo. \$1.00. The story is worthy of its name, and setting. It is a tale of real life, away from the bustle and folly of the city, and discloses the opportunities for personal improvement and usefulness, and the happy influence of a true religion, the simple and less artificial circles in society to be found away from the city. The story is brightly told, and leaves a very pleasant impression with its close upon the mind of the reader. It is eminently readable, and of the most practical character.

A TOUR ROUND THE WORLD, by George E. Raum. 12mo. 430 pp. New York: William S. Ginn & Co. The story is a tale of real life, away from the bustle and folly of the city, and discloses the opportunities for personal improvement and usefulness, and the happy influence of a true religion, the simple and less artificial circles in society to be found away from the city. The story is brightly told, and leaves a very pleasant impression with its close upon the mind of the reader. It is eminently readable, and of the most practical character.

In G. P. Putnam's Sons' excellent series, under the general title of "The Story of the Nations," we have THE STORY OF THE JEWS, by James K. Hosmer, of Washington University, St. Louis, Mo. 12mo. \$1.50. This is a very interesting condensed history of the Jewish race, from the time of their archal origin down to modern times, with references to the surrounding nations whose history runs parallel to theirs. It is a work of unusual interest and value, and is a most valuable addition to our literature. The story is brightly told, and leaves a very pleasant impression with its close upon the mind of the reader. It is eminently readable, and of the most practical character.

DOXAVAL: A Modern Englishman's Novel, by Edna Lyall. New York: D. Appleton & Co. This is a strong fiction, and has awakened much interest on the other side of the water. The young Englishman falls into the water, and is rescued by a Frenchman, who becomes a professional gambler. He is shocked by an act that occurs in the gambling hall at Monaco, leaves his home, and enters upon a new course with the counsel of old friends, evolves a noble and heroic character, changes from a bold unbeliever to a faithful Christian disciple, a fortune teller, a seer, and the book ends with a happy domestic union. The marked feature is its sharp discrimination of character. The pathetic position of the story is the hero's, invalid, death, it is said, is due to the interest of the reader to its close.

The Sunday School.

FIRST QUARTER. LESSON VIII.

Sunday, February 21.

Ezra 1:1-4; 3:1-13.

BY REV. W. O. HOLWAY, D. D. N. Y.

THE SECOND TEMPLE.

I. Preliminary.

1. GOLDEN TEXT: "They praised the Lord, because the foundation of the house of the Lord was laid." (Ezra 3:11).

2. DATES: A. C. 536, for the edict of the Return from the Captivity; A. C. 520, for the beginning of the Second Temple.

3. PLACES: Babylon and Jerusalem.

4. OUTLOOK: The Persian empire ruled the East, and Cyrus, its founder, was on the throne.

5. THE BOOK OF EZRA.—The Jews regard the Books of Ezra and Nehemiah as one Book. The Book is evidently a continuation of Chronicles, the last two verses in the latter being in the opening verses of Ezra. It is written in Hebrew, with a Chaldee admixture. The first six chapters narrate the Return from the Captivity and the rebuilding of the temple—a period of nearly twenty years. The remaining chapters take up the history after an interval of fifty-seven years, and record the events of a single year (A. C. 458-457), in which Ezra himself is the principal actor.

II. Introductory.

Prepared by the chastening of the captivity to be restored to their own land and to their former privileges, the Jews waited only the signal for deliverance. It came, not from a lawgiver raised up in their midst, but from a heathen king. Cyrus felt his heart strangely stirred towards these exiled Jews, who preserved, though scattered, their national coherence, and whose silent harps, hanging on the willows, bore mournful testimony that they could not "forget the Lord's song in a strange land." He was doubtless impressed, too, by the words and life-story of the venerable Daniel, and especially at being informed that in the Jewish sacred books he himself had been designated by name as the predicted restorer of this people and builder of their temple. He issued a proclamation, therefore, in which he reverentially ascribed his rulership over the kingdoms, not to his military genius or the valor of his armies, but to the favor of that one Supreme Lord, which both Persian and Jew, though under different names, alike worshipped, and informed the captives that they were free to return.

Our lesson then skips to the second year of the Return, when, after several months of preparation, the people gathered to lay the foundations for the new temple. The rubbish had been removed, Lebanon had again yielded her cedars, and sufficient material had been collected to inaugurate the work. The "great stones, costly stones, and hewed stones," had been prepared, and the Levites, above the age of twenty, had been appointed to superintend the workmen. The priests adorned themselves in the blue and scarlet and purple robes, with gold and gems, prescribed for official celebrations. The singers, the descendants of Asaph (one of the three leaders of David's choir), were arranged for responsive chorus; and, at the proper signal, the silence of over fifty years was broken by the peal of trumpets and the clash of cymbals, and the grand old doxology was heard once more in the Holy City. "Praise the Lord, for He is good, for His mercy endureth forever."

It was an intense moment. The hearts of the people were profoundly stirred. For many years, in a strange land, they had hushed the Lord's song, while they breathed maledictions upon themselves in case the seductive influences around them should steal away their hearts from their fatherland: "If I forget thee, O Jerusalem, let my right hand forget her cunning." No wonder that when the Lord turned again their captivity, it was "like a dream," too good to be true. No wonder that their "mouths were filled with laughter," and their "tongues with singing." No wonder that when the day arrived, "the burst of joy was such as has no parallel in the sacred Volume."

But there was a minor key in this almost universal exultation. The white-haired chiefs and the venerable priests and Levites, who had seen the glory of Solomon's Temple, were deeply affected at the comparative poverty and meanness of the preparations and materials for the new structure, and lifted up their voices in loud lamentation. But they were too few in number to be heard at any distance, and their mournful wails were drowned in the joyful acclamations which rose over the yet ruined city, and rolled over Olivet, and were heard far off towards Samaria.

III. Expository.

1. The Return Decried (1-4).
In the first year of Cyrus—of his sole rulership in Babylon. After Darius' death, he kept the reins in his own hand. Cyrus—birth uncertain; supposed to have been the son of Cambyses, a Persian nobleman, and Mandane, daughter of Astyages, king of Media. He was exposed to death, it is said, by Astyages' order at his birth, but was preserved by Harpagus, a herdman, and

grew up a leader among the young men. A chastisement of the son of a Median nobleman brought him before Astyages for judgment, when his features and bearing betrayed his origin. After his accession to the throne of Persia, he deposed his father-in-law, Astyages (supposed to be the Darius of Babylon), and became ruler of the Median Empire. Word of the Lord.—Jeremiah, see Jer. 25: 11, 12; 29: 10. Fulfilled.—R. V., "accomplished." The Lord stirred up.—Cyrus.—The medium in this case was doubtless Daniel, who continued to hold the place of favor in the Babylonian court. This Persian king learned from him that he had been "honorably fore-named" in the Jewish prophecies, and fore-appointed to a glorious service. The extraordinary fact contributed greatly to move him, in addition to any special impulse which may have been given to his mind by the Divine Controller of events (compare 1 Chron. 5: 26; 2 Chron. 21: 10). Proclamation.

For a fuller form of this, see chapter 5. Put it in writing.—It was not only proclaimed there, but the kingdom, but written out for preservation among the archives. Occasion subsequently arose for it to be appealed to.

It may be noted, in passing, that this selection of Cyrus as the instrument in a providential way, is not to be regarded as a guarantee of moral character. He was doubtless a favorable specimen of a barbarian conqueror, and, according to Zoroastrian (Zoroastrian), possessed many admirable qualities, but he was essentially a despot and a destroyer. "His history," says Dr. Smith, "proves that he had many of the virtues of a hero and of a king; but if we seek further for his likeness, we must look to the Zoroastrian King, Timon, than to the Cyrus of the Cypriote" (W. O. H.).

2. The Lord God of heaven.—R. V., "the Lord, the God of heaven." Says Rawlinson: "In the original Persian the document probably ran: 'Ormazd, the God of heaven.' But the Persian original would naturally be accompanied by a Hebrew transcript, and in this transcript 'Jehovah' would seem to have been taken as the equivalent of 'Ormazd.' The Persian notion of a single Supreme Being—Ahura Mazda, 'the much-knowing,' or 'much-bestowing Spirit'—did, in fact, approach nearly to the Jewish conception of Jehovah. 'All the kingdoms of the earth.'—Before the capture of Babylon the conquests of Cyrus embraced almost entire Asia from the Euphrates to the Indian Ocean. Afterwards he penetrated into Egypt, and even into Ethiopia. In the original Persian the document probably ran: 'I, the Lord, the God of heaven, have begun the sentence.' Hath given me.—A similar formula is found at the head of the majority of Persian inscriptions. Hath charged me.—Cyrus evidently accepted Isaiah's prophecy (44: 28): 'He shall say to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' As a Divine mandate. Josephus states that Daniel told him of this 'charge' to rebuild the temple.

There are probably few things more surprising to the intelligent student of Scripture than the religious tone of the proclamations which are ascribed to Cyrus in Ezra, Daniel, and Isaiah. Compare chap. 6: 1-10; 7: 12, 13. Two things are especially remarkable in these passages—first, the strongly marked religious character, very unusual in heathen documents; and, secondly, the insistence upon the deity of the God of Israel, and the identity of the God of the Persians with the God of the Jews. Both these points receive abundant illustration from the Persian inscriptions, in which the recognition of a single supreme God—Ormazd—and the clear and constant ascription to him of the direction of all mundane affairs, are leading features (Rawlinson).

3. A. Who is there among you.—R. V., "whoever there is among you." The edict was permissive, not compulsory. They who wished to return might do so. All his people—both of Israel and of Judah. His God be with him—a remarkable benediction from a heathen despot. Let him go.—The temple was the Jewish conception, there could be no Jewish state or kingdom. He is the R. V. only "the God of Israel." As Cyrus is speaking of "the Lord, the God of Israel," he evidently identifies Jehovah with the being whom he worshipped under the name of Ormazd. Whoever remaneth.—R. V., "whoever is left." The meaning is, according to the Pulpit Commentary: "And with regard to all those who remain (of the captive people) in any part of the country where they have their temporary abode." Let the men.—They help him, etc.—All who should volunteer to go were to be substantially helped with money, cattle, and other property, by those who remained behind, and also by the heathen population who were therein to follow their king's example. Besides the freewill offering—that, probably, which was made by Cyrus himself (see verse 7-11).

The number forming the first caravan, according to Ezra's reckoning, amounts to 42,360, besides 7,367 men-servants and maid-servants. They had 720 horses, 245 mules, 435 camels, and 6,720 asses. They, no doubt, included many of the Ten Tribes. These, however, who undertook the journey were doubtless a considerable minority of the captives, who, as directed by Jeremiah, had settled down quietly in the land of their captivity, built houses and planted vineyards. Some followed at a later period. Others remained behind, forming what was called "The Dispersion," and how numerous these were in all the provinces of the empire we see in the Book of Esther (Smith).

2. The Temple Foundations Laid (8-10).
8, 9. Now in the second year.—It took about four months to make the journey to Jerusalem. After arriving the people scattered to their tribal settlements with the understanding that they would meet in the seventh month to inaugurate the national worship. All came together at the appointed time "as one man," and under the leadership of Joshua and Zerubbabel, the great altar was set up, the sacrifices offered, and the Feast of Tabernacles celebrated. Money was contributed towards procuring the materials for rebuilding, and in the month of May in the second year, the people gathered to lay the foundations of the temple.

Zerubbabel—the grandson, not adopted, of the royal Jehoiachin, the last direct heir of the house of David and Josiah. He represented, also, the Persian king. His official title of *Tirshatha* (or *Pasha*) "has never since died out amongst the governments of the East." Jehoshaphat—the same as Joshua. He was the high priest (Ezra 1: 1), the son of Josadak (1 Chron. 6: 15), and grandson of the high priest Seraiah, who had been put to death by Nebuchadnezzar (2 Kings 25: 18-21). The remnant.—R. V., "the rest." Appointed the Levites from twenty years old, etc.—as both Moses (Num. 8: 24) and David (1 Chron. 23: 24) had decreed. To set forward the work.—R. V., "to have oversight of the work." They stood Joshua—not to be confounded with the high priest of the same name. This Joshua was a Levite. Together—"as one man." Set forward.—R. V., "have oversight of." The sons of Henadab.—Says Rawlinson: "The conjunction 'and,' appears to have dropped out here." Three Levitical houses are specified in this verse as being put in charge of the workmen—those of Jehoshaphat, Kadmiel and Henadab.

It is remarkable that the high priest, the supreme authority in the restored religious commonwealth, bore the name of the captive king, as at first laid Israel into the Holy Land, and of the Messiah whose type he is made in the prophecies of Zechariah (Smith).

10. When the builders laid the foundation.—As we saw, laid the corner-stones. The work was under the charge of Zerubbabel and Joshua. Set the priests in their apparel with trumpets.—In accordance with the order established by David (1 Chron. 15) the priests, clothed in their robes of office, took their station with trumpets in their hands, and the Levites occupied theirs with the time-keeping cymbals, all ready for the antiphonal

service which for nearly five centuries had been held on that hallowed hill.

The garments of the priest consisted of a white linen tunic, reaching from the neck to the ankles, with light sleeves, and held together with purple, blue, and scarlet. On the head he wore a kind of tiara, formed by the foldings of a linen cloth, and of a round, turban-like shape. His feet were probably naked (Schaff).

3. Joy and Weeping (11-13).

1. They sang together by course.—R. V., "they sang one to another; that is, responsively—the priests taking one sentence, the Levites the next, and the people joining in the Hallelujahs. Because he is good.—R. V., "saying, For he is good." This is the well-known doxology which closed the psalm written by David on the occasion of the bringing of the ark into Jerusalem (1 Chron. 16: 34). Says Todd: "These words seem to have come into common use as the regular doxology of the sanctuary." Dr. Alexander says that they contain the greatest ideas which it is possible for the human mind to entertain—God, goodness, eternity. All the people shouted.—In the intensity of their joy at seeing the stones laid for the new temple. The containing of thankfulness and praise swept through the entire throng.

The priests, in the rich dresses that Zerubbabel of his princely munificence had furnished, blew once more their silver trumpets; the sons of Asaph once more clashed their brazen cymbals. Many of the people which all the Father with joyous strains, were doubtless sung, or composed, on this occasion. One strain especially rang above all—that which runs through the 106th, 107th, 108th and 109th psalms: "O give thanks to the Eternal, for He is good; for His mercy endureth forever." Through all the national vicissitudes of weal and woe, it was felt that the divine goodness had remained firm (Stanley).

12. Chief of the fathers.—R. V., "heads of fathers' houses." Who were ancient men.—R. V., "the old men," from sixty to eighty years old and upwards. Wept with a loud voice.—at the poverty and destitution of materials as compared with the rich accumulations of David and Solomon for the first temple. The new temple, taken altogether, would be "as nothing in comparison with the first" (Hagel 2: 7, 9). Many shouted aloud for joy—those who were young, and had been born in the captivity, and had no data for comparison; also the more hopeful among the old.

The younger were joyful that they had any temple. They looked forward to a temple and nation, though not so glorious as ancient times; and yet this temple and nation were to have glories and prosperity that former times could not see. So says Hagel (2: 7, 9), who was commissioned to comfort them by the assurance that the deficiency of this temple in exterior glory should be abundantly compensated by the coming of the Messiah, the most glorious of all Messiahs, who by actual glory greater than that which the first house could boast (Kittell).

13. The people could not discern.—Joy from weeping.—Expressions of sorrow among the Orientals are loud and vehement. The howl of wailing is not easily distinguishable from a distance from joyful acclamations. In this case, however, the joy predominated.

The temple thus auspiciously begun did not reach its completion until twenty years had passed. Work upon it was hindered by the Samaritan "adversaries," who weakened the hands of the people and troubled them in building." Further they "hired counselors" against them, so that the Persian court "to frustrate their purpose." On the accession of Darius (Hystaspes) the work was again retarded, and now, after two years, the temple of Cyrus, and the temple was completed in the sixth year of his reign (A. C. 515) (W. O. H.).

IV. Inferential.

1. The hearts of all men are under God's providential control. They may be heathen or hostile, but they yield themselves, very often unconsciously, to ministers of His purpose.

2. The heathen do not lack religion; their devotion to the gods they know is a reproach to those in more favored lands; what the heathen lack is Christianity, which asserts the deity of the true God and Jesus Christ whom He hath sent, with his inspiring motives and a future grace.

3. If we cannot or will not go ourselves to build the Lord's house in a far-off land, we ought to contribute liberally to those who do go.

4. The most enduring foundation stones for any nation are the institutions of our holy religion.

5. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

V. Illustrative.

1. THE AGE OF THE RETURN.

The return of the Jews synchronized with the beginning of the classical era in Greece, and the rise of the Republic in Rome. The Tarquins still ruled in Rome, but the last and most odious of their house was on the throne. In Greece, Pythagoras, Solon and Krop had lived and passed away. The first public library had been founded in Athens, and the Republic of the "Dorian" and "Ionian" in this age, also, flourished Confucius, the Chinese philosopher (W. O. H.).

2. THE MORAL GAINS OF THE CAPTIVITY.

(1). The monarchy had perished. The returning Jews were led, not by a king, but by a governor, a *tirshatha*. We meet with no king in Jewish history from Zebediah's date until the usurpation of Herod, the Idumean. "The assumption of the title of king," says the Pulpit Commentary, "was only an addition of dignity to the head of a confessedly theocratic constitution." It will be remembered that the request for asking in the first place was regarded with disapproval, and granted "in wrath," as a departure from the fundamental principle upon which the nation was founded; and although, in His forbearance, God permitted and made use of this defection in forming His new covenant with David, the monarchy was a fruitful source of evil to the nation. The idolatrous practices and worldly pride for which God punished them by a seventy years' exile, were largely fostered by royal sympathy. After the captivity these evils, and their cause, disappeared.

(2). Idolatry had perished. Their loud captivity purged them from this abomination. The Persian faith was simple, spiritual, anti-polytheistic. Its influence was doubtless helpful in confirming the reverence and faith of the captives. Idolatry was henceforth unknown.

(3). Tribal distinctions had come to an end. The pedigrees were kept up, but the old jealousies had vanished. Just as the primitive name "Hebrew" gave way to "Israel," so these in turn gave way to the name of "Judean" or "Jew." "It was born on the day when they came out from Babylon," says Josephus. The history, henceforth, is the history not of the Israelites, but of the Jews.

(4). Ceremonialism had also, to a great degree, perished. Only four of the twenty-four courses of the priests returned. Zerubbabel's temple lacked the Shekinah. The synagogue, which had replaced the temple during the captivity, became a permanent institution. Prayer, to a great degree, superseded rites and ceremonies. Shortly after the Return the Scriptures were collected into a canon, and the scribble took the place of the prophet. The Sabbath, too, after a brief struggle, became firmly rooted as a national observance (W. O. H.).

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You Can't Say

too much for ATHROPHOROS. It cured me of Rheumatism. I was so bad it took three men to move me. I tell the doctors that I can cure me of Rheumatism. I don't care how low in, in twenty hours with one bottle of ATHROPHOROS. I carry it with me all the time."—Wm. SAWYER, West Hampden, Me.

Such is the universal testimony of all who have used ATHROPHOROS. It is a sure, safe, speedy cure. ATHROPHOROS contains no opium or other dangerous or injurious ingredient. It is absolutely safe, and is so pronounced by leading physicians, and the country who prescribe it regularly for neuralgia and rheumatism. If you have any doubt as to its merit, write to the manufacturer for name of parties in your own State who have been cured of rheumatism and neuralgia by its use.

As a powerful drug for Athrophoros, if you cannot get it of him we will send it express paid on receipt of \$1.00 per bottle. We prefer that you buy it from your druggist, but if he cannot get it do not be persuaded to try anything else, but order from us. ATHROPHOROS CO., 112 WALL ST., NEW YORK.

NEW MUSIC BOOKS. TEMPERANCE SONG HERALD BY J. C. MAY. For Temperance Lodges and Meetings. A Choice Collection of New Temperance Songs and Glee, with some Old Favorites, and a few Rousing War Songs with Temperance Words. Anybody can sing the choruses. Price 35 cts. per copy. 25 Dots on 144 large pages. Abt's "Like the Lark," and "Hallelujahs," "Angels" are good specialties. Price 50 cts.

A first-class set of duets, by such masters as Rubenstein, Nicolai, Campana, Tours, Abt, and others. 25 Dots on 144 large pages. Abt's "Like the Lark," and "Hallelujahs," "Angels" are good specialties. Price 50 cts.

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and its success in the Gospel. The men of wealth at the present time should be churches should and should heartily favor the evangelists.

The English Pulpit of To-day for January has sermons by Canon Liddon, Dr. Joseph Parker, Archdeacon Farrar, Dr. A. MacLaren, and Dr. Enock Miller, with a large space given to homiletic miscellany. Rev. Alfred Row, publisher, Westfield, N. Y.

The Boston Public Library sends out its 724 "Bulletin," invaluable to book readers and to writers, and of special service to all others of their public libraries on account of its full descriptive titles of the fresh additions to this noble collection of books.

The published Sixteenth Annual Report of the Woman's Foreign Missionary Society is issued in a very neat form. We noticed its contents at the time of the annual meeting in Evanston, Ill., Oct. 28. The document is one of carefully read and preserved, to show, in the coming years, the progress of Christian charity and activity among our Methodist women.

The *Canadian Magazine*, published by William Briggs, Toronto, comes this month, as usual full of good things. It has an illustrated paper upon "The Wonders of the Yellowstone," a "Sketch of Travel to the Rocky Mountains," an account of the Hudson Bay Company; and a sketch of Havelock and the late Dr. St. John Robinson. Dr. Sutherland has a solid paper on the "Final Outcome of Sin," while the editor discusses education in the church and revisals. \$2 a year.

The *Andover Review* takes on a more popular and less theological cast this month. Its first article is a striking and suggestive exhibition of the moral condition of our manufacturing towns, by Dr. W. W. Adams. Rev. R. S. Sallens gives an interesting paper on "The Religion of Victor Hugo." Prof. Ely has a thoughtful paper upon "Socialism," and Dr. William Channing Langdon writes, from long personal observation upon "The Possibilities of Italian Religious Reform." The editorial papers are upon the controversy over the Ignatian epistles, the "Significance of the English Elections," "The Fear of Inference," and a letter from Dr. Todd. The departments of religious intelligence and of current literature are well sustained.

Memorials of Methodism in the Bounds of the Rock River Conference (Illinois). 12mo, 60 pages, \$1.50, by Rev. A. D. Field, Indianapolis, Warren Co., Iowa, is a Western book that is likely to create much interest, now in press at the Cincinnati Methodist Book Concern. Orders can be sent to the author, or to J. P. Magee, Boston.

The *Unitarian Review* for February has a paper by Rev. J. T. Bixby upon "The Present Aspect of Religion and Theology in Germany," a warm tribute to John Brown—"Freedom's Martyr," by Rev. G. W. Cooke; an excellent paper by Dr. Thomas Hill upon "The Universe as a Work of Art;" Dr. Bartlett's discourse upon Channing and Garrison; and a review of "Allen's Continuity of Christian Thought," with the usual full editor's table.

We have received from the Bureau of Education, Washington, D. C., Circular of Information, No. 3, for 1885. It contains a valuable review of the reports of the British commissioners upon technical instruction, with notes by that accomplished scholar in physical sciences, the late Chas. O. Thompson, Ph.D. The reception of this document suggests the ungrateful fact, that the able secretary of the Bureau, Hon. John Eaton, has resigned his position. He has made a difficult task his successor by the vigor and practical wisdom with which he has conducted this important office.

The *New Englander* for February (now a monthly periodical) opens with a heartily appreciative review of Mr. Morison's "Life of Samuel Bowles." T. W. Hunt contributes an excellent paper upon the "Place of English in the College Curriculum." Lewis O. Brastow shows conclusively that a true philanthropy requires a Christian anthropology. Thos. D. Seymour gives a sketch of the "Explorations of Schumann." Geo. M. Brown reviews sensibly upon "Municipal Reform." The somewhat slashing criticism of the policy of Yale College, by Mason Young, is published with responses to it by Prof. H. C. Kingsley. This number is particularly fresh and interesting.

The *Homiletic Review*, published by Funk and Wagnalls, has in its February issue a special review of the character of the "Modern Criticism of the Bible and Revealed Religion," by Dr. D. S. Gregory. Prof. Warfield has a candid paper upon the proper attitude of the clergy toward the newly revised Bible. Dr. Parker, of London, writes upon "The Guarantees of a Successful Ministry." Dr. Craven answers the question how to increase the efficiency and usefulness of the ministry. A remarkable paper is that of Dr. Ormiston upon the loss and recovery of his health. The subject is not treated in a number. Dr. Arthur T. Pierson continues his "Thoughts for Sermons." The homiletic and miscellaneous departments of this substantial review are well sustained, as usual.

History of Methodism in Maine. This history is in progress; but more time will be required for its completion than was at first anticipated. We return thanks to preachers and others for sketches and documents received. The preachers in Maine and East Maine Conferences who have not yet responded to our circular, are earnestly requested to prepare a condensed history of the church under their care and forward to us as soon as may be. The presiding elders are requested to urge this subject upon the preachers. One presiding elder has furnished sketches of eight circuits and stations on his district. If all the others would follow this example, the material for the history would soon be in hand. We have undertaken this work from no motive of pecuniary benefit, but we shall spare no pains to make the history complete. Preachers of Maine Conference are requested to examine the alphabetical register of preachers' appointments, in the Minutes of 1881, pages 37-51, and if any one discovers an error in his own appointments, he is requested to send the correction to Rev. S. Allen.

S. ALLEN, W. H. PILSBURY.

Charles St. African M. E. Church. We heartily endorse these warm words from the *Watchman*:—

This society comes once more before the people of Boston to ask their assistance in enabling them to raise the balance of their debt. With the pledges made by the trustees for the society from whom they purchased the property for \$5,000, they find the balance of their debt will be about \$9,000. This church, under the earnest and faithful ministrations of Rev. J. T. Bixby, D. D., is doing a great and good work among the colored people of this city and vicinity, and it is

doubtful if any movement looking to the moral and religious welfare of this class of our citizens is done so much for their benefit as the purchase and occupancy of this time-honored church edifice has done and is still doing. The location of the church is such that it is easily accessible from all parts of the city and from the neighborhood. There has been a steady increase in the attendance during the past four years. The membership has grown from 290 to 393, notwithstanding the losses by death and removals. They have three preaching services on the Sabbath. About 230 attend in the morning, 350 in the afternoon, and from 700 to 900 in the evening. Fully one-third of the congregation is composed of young people. They keep up their current expenses, and also care for their own poor and contribute to the cause of Southern missions and Christian education. They are a hard-working church, and their appeal should have the warm and open-handed sympathy and assistance of the people of this city. Dr. B. F. Brown, of the firm of Burr, Brown & Co., 163 Devonshire St., will be happy to receive and acknowledge any donations for this object.

The work of the Charles St. Church and the appeals of its pastor, Rev. Mr. Bixby, were unanimously endorsed by a resolution of the Boston Methodist Preachers' Meeting, Jan. 25, and recommended to the Methodists of Boston and vicinity.

The Churches. (See also Page 1.) MASSACHUSETTS. NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—The usual class-meeting exercises occupied most of the morning session. A series of resolutions in reference to the death of Rev. A. W. Seavey were adopted, which will appear next week.

Boston.—The mid-winter convention at Beacon Hill Church, conducted by Dr. Chas. Cullis, has been largely attended and full of religious fervor. Rev. John Parker, of Central New York, Rev. L. B. Bates, Rev. W. McK. Bray, Rev. D. Updegraff, the Quaker preacher of Ohio, and Captain Carter, of Chester, all rendered valuable assistance.

Warren St.—The pastor announced on Sunday that the debt of \$8,000 which has rested upon the church since it started, \$3,000 has been paid in, and the balance is to be paid in before April 1. The entire amount was obtained by private solicitation. Four persons were received on probation last Sunday.

South Boston, St. John's Church.—A good degree of religious interest is reported. Five persons were received into full membership last Sunday and two were baptized. Several have risen for prayers.

City Point.—Sunday, Feb. 7, was a great day for this church. In the morning the pastor received ten on probation, two into full connection and three by letter, and baptized four. In the afternoon Rev. A. B. Kendig, D. D., preached from the text Deut. 5: 29, and assisted the pastor in raising the remaining amount due upon the church lot. In about thirty minutes the total amount was pledged, being \$505.

In the evening Rev. E. Davies preached an impressive sermon on the "sin unto death," and twelve came to the altar seeking salvation. Mr. Davies has been holding meetings here for two weeks, and has done effective work.

East Boston, Mariners' Bethel.—Large congregations were present throughout the day on Sunday last. In the evening twelve hundred people crowded the church in the usual evening service, and over twenty were received by certificate, and the communion service was one of deep and solemn interest. The extra meetings are continued during the present week.

Roslindale.—Last Sunday two persons were received into the church by letter, five by profession, seven were baptized, and several received on probation, by the pastor, Rev. Garrett Beckman.

Lynn, Boston St.—Dr. McKeown is rejoicing in an excellent religious interest in Boston St. Church. No special services are being held, but souls have been seeking Christ, and a number have been converted in the regular services, among whom is a young man of great promise, the son of one of their class-leaders, who has united with the church.

Lynn Common.—The pastor has been preaching a series of sermons on "Reason, Conscience, Science or Revelation, Which?" They have awakened great interest, and have resulted in the conversion of at least two pronounced skeptics. Several other persons have been seeking religion.

Watertown.—The special meetings held by Dr. Twombly have been attended with success. He has called to his assistance pastors of this vicinity. The meetings are well attended, and a good religious interest prevails in the community.

Shrewsbury.—A blessed revival is in progress among the youth and children. At a recent special union service twenty persons rose for prayers, and the altar was subsequently crowded with penitents. Many adults have also been converted, and the work is spreading. The pastor, Bro. George, has been assisted by Rev. Dr. Means and Rev. and Mrs. Smiley, of Worcester, and Bro. Allen, of the Congregational Church.

Chatham.—The Cape Cod item says:—"It is rumored to the great regret of the church and people of Chatham that Rev. Mr. McCall, the pastor of the M. E. Church, will close his pastorate this spring. He is very popular with the people. During these two years he has won their highest respect, irrespective

of denomination, by his manly course on public questions, and his able sermons and lectures on Bible characters, which have attracted large congregations throughout his pastorate thus far."

Dighton.—Special meetings were held during the week of prayer. The church has been greatly revived, and eleven from the young and middle-aged have commenced the Christian life. The work is still progressing through the regular meetings.

MAINE. PORTLAND DISTRICT.

Fryebury, under the guiding hand of Bro. M. B. Greenhalgh, is assuming increased importance and attractiveness as a charge. A new chapel at the "Harbor," of neat appearance, substantial construction, and capable of accommodating two hundred worshippers, was opened with appropriate services, Dec. 24. The presiding elder preached in the morning; Rev. Mr. Fernald, a Congregationalist minister, preached in the afternoon; and the pastor, Bro. Greenhalgh, in the evening. The entire outlay was \$550. In addition two beautiful chandeliers were presented by Mrs. E. Nutter, of *Morris's* Grove camp-ground fame; a very neat pulpit by Mr. Brown, the builder; a Bible and stand-lamp by friends. The whole cost is provided for, within \$200. Of the \$750 paid, \$250 were donated by the Hall family as part of the legacy of their deceased father for religious purposes; \$100 by Mr. Eben Nutter, of Cape Elizabeth; and \$60 by Mr. Freeman Hatch, of Cornish, who has also recently given \$500 toward a new M. E. Church in Hiram. The balance of \$300, Bro. G. says, will be paid by Conference time.

Conway, N. H., is prospering under Bro. J. M. Woodbury, who is much beloved by his people. They are glad there is a reasonable prospect of his remaining with them at least another year, as this is his first among them.

North Conway and Bartlett, during the last two years, have risen in the scale of appointments, and can now be reckoned as first among the rural fields of labor. Beside paying their pastor one thousand dollars salary, building and paying for a new church edifice at North Conway—which, however, was largely due to their former pastor, Rev. D. Pratt; Bro. Tinker, their present pastor, following and successfully completing the work he commenced—they have multiplied in membership, and Bro. T. writes: "I took the collection for missions yesterday—an increase of more than one hundred per cent. over any previous year, and lifting us high and dry above the million line. Hallelujah! Our collection last year was four times what it was the year before. Patience, good-nature, and wise asking, will always win."

Cornish.—Bro. A. Hamilton is serving this charge with great acceptability. The building of a vestry under the church is contemplated; and being greatly needed, it is hoped it will be done.

Kezar Falls is greatly enjoying the services of Bro. W. E. Morse. Finances are easier than they have ever been. A small debt of \$500 is still due on the church property. This, however, is about to be attended to, and it is hoped that by the end of the year it will all be paid. The return of Bro. Morse is most earnestly desired.

North Baldwin rejoices in the addition of six to its membership recently. Sister Barber is recovering from the painful and dangerous operation she underwent a few months ago, and there is now a cheering prospect that her valuable life may be prolonged for years of service to her family and the church.

Saco Ferry and South Biddeford.—Though Bro. K. Atkinson has suffered in the loss of his home, and his recovery from his severe burn seemed for a time doubtful, we were glad to find him and his family cheerful in their affliction, and his own health greatly improved. The people have been generous as well as sympathetic. All their needs have been supplied out of their abundance, and according to the riches of Christ. Bro. A. is an apostle among this people, honored, respected and loved.

WM. S. J.

RHODE ISLAND. Rev. C. B. Pitblado spoke on temperance in Wakefield, Friday evening, Jan. 22, under the auspices of the W. C. T. U.

Rev. D. A. Jordan, of Fall River, preached in Warren, Sunday, Jan. 24, in exchange with Rev. J. H. Nutting.

Rev. H. W. Conant, State Agent of the R. I. Temperance Union, is doing good service to the cause by lecturing in several places in the State on "Alcohol as a Narcotic," with stereopticon illustrations.

Rev. J. Hollingshead, pastor of First Methodist Church, Newport, has been assisting Rev. W. A. Wright, pastor of Methodist church, Middletown, in revival services.

Rev. E. F. Clark, of the Thames St. Methodist Church, gave a very interesting lecture on geology, or "The History of the Earth's Foundation," in the First M. E. Church, Newport, Friday evening, Jan. 22. Bro. C. used a number of fine charts to illustrate his lecture.

Mrs. Elizabeth J. Smith, of Providence, is assisting Rev. H. D. Kimball, of St. Paul's Church, Fall River, in revival services. She is meeting with good success, several persons having started in the Christian life. Mrs. S. is well adapted for evangelistic work, and will sustain herself in any place, and among the most cultured, as well as among the lowly. Her address is 71 Anthony Avenue, Providence, R. I.

Rev. Dr. Earle, the evangelist, is holding meetings in the Cranston St. Baptist Church, Providence, Rev. M. H. Bixby, pastor, with good success.

There was an "organ dedication" in the Hope St. Methodist Church, Providence, Thursday evening, Jan. 14. The

new instrument [was] built by W. K. Adams & Son of Providence, and cost about \$2,000. It is placed in the corner of the audience-room at the left of the pulpit on a slightly raised platform. The case is in the Queen Anne style of architecture, and presents a fine appearance. Rev. T. J. Everett retires from his three years' pastorate of this church, as he did from St. Paul's of this city, with a good record. Some church is to be blessed by receiving him next April.

St. Paul's is in revival work, and sinners are coming to Christ.

VERMONT. Bro. R. Morgan, presiding elder of the St. Albans district, has issued an excellent paper, the *Watchtower*, in which he discusses several important questions of general interest, besides the matters pertaining to his own district, and especially the last quarter of his successful term of service.

Brothers J. R. Bartlett and A. J. Hough have arranged to issue a daily paper at our next Conference; and to avoid the typographical errors which are almost inevitable in rushing the paper through the press in the hurry of the Conference, they will print most of it in advance, and have only the daily proceedings of Conference to look after at the time. The paper is to include Bro. Hough's "Country Parish," with several other poems by him; and a full, detailed history of the Vermont Conference by Bro. Bartlett, who has special facility in that kind of work; besides the original articles of value and of general interest. We are confident that the *Watchtower*—the name by which the paper is to be called—will deserve and will receive a generous patronage. Either of the principal contributions will be worth more than the price of the paper, besides the daily proceedings of Conference and other miscellaneous matter.

Miss Cushman has addressed large and enthusiastic audiences at several points in the Conference, and awakened a new interest in the Woman's Foreign Missionary Society. At Bradford, instead of a collection, the ladies provided a supper at fifteen cents, and netted \$14 for the cause. Eight new members were added to the auxiliary.

The last quarterly meeting at Barre showed the interest there still growing. Bro. A. M. Wheeler reported six received on probation during the quarter, and eight into the church by letter. In almost every service some new case of interest is developed. The Sunday previous to the quarterly meeting the pastor's wife presented the cause of the W. F. M. S., when twenty-six new members were added to the society; and this after several unsuccessful efforts by others, including Miss Cushman. Sister Wheeler could render valuable service to the cause anywhere.

Bro. A. B. Truax, of Belows Falls, gave a popular lecture a few evenings ago at Putney on "Little Things."

The work of the Lord is still in progress at Groton. Several have sought and found the Lord.

At Island Pond, where Bro. W. I. Todd has been assisted by Bro. and Sister Ballou, the evangelists, seventy-five or more have been received into the church on probation, as part of the fruit of the gracious revival which has visited that place. Bro. Todd baptized fifty-five persons last Sunday, with more to follow.

Evangelists Ballou are now at Chelsea assisting Bro. J. E. Knapp, where we have a great work of grace may be expected.

Bro. J. McDonald, of East Brooke, recently conducted a quarterly meeting at West Concord for Bro. Geo. E. Burnham, who is supplying at the latter place.

An interesting work is in progress at Cabot, where Bro. A. B. Knight is giving himself wholly to the work.

Indeed, a gracious revival spirit is prevailing very generally throughout the Conference; and we expect most of the pastors will be able to make a most encouraging report at Conference.

Bro. W. S. Jenne, of Albany, L. D., of Barton Landing, and A. Scribner, of Newport, have recently received generous donations from their several churches.

At the Orleans County Good Templars Union Bro. Scribner read an original poem, which so much pleased the audience that they insisted on its repetition in the evening, when Bro. Frank Plumley, of Northfield, delivered the address.

Bro. E. W. Culver, of St. Albans, delivered an excellent address on temperance at Cabot a few evenings since, under the auspices of the W. C. T. U. He also gave his popular lecture, "Left-handed Men," before an appreciative audience at Gouldsville the following evening.

The next preachers' meeting for the Springfield district occurs Feb. 8-10, at Brownsville; and the one for St. Johnsbury district, Feb. 16-18, at St. Johnsbury.

The one just held at Middlesex was excellent in all respects. The papers presented were of a high order, and the preaching by Bros. Geo. E. Smith, F. W. Hamblin, T. P. Frost and L. O. Sherburne particularly able and appropriate, while the congregations, for the place, were large and appreciative. The presentation of a generous purse to the presiding elder as an expression of the good-will of the donors was an incident of special interest to him, and for which he tried to show his gratitude, though he found it difficult to speak it.

H. A. S.

RAILROAD NOTICE.—To brethren attending Augusta District Ministerial Association, at Fairfield, Feb. 15-17, tickets good from Feb. 15 to 18 will be sold at reduced rates to all stations from Farmington to Leeds, and from Leeds to Fairfield, on the River road, from Gardner to Fairfield, and from Skowhegan to Fairfield.

BOSTON PREACHERS' MEETING.—Next Monday, Feb. 15, E. H. Rogers, ex-Chelsea, will speak on the Labor Question.

T. CORWIN WATKINS, Sec'y.

THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99.95 per cent and not less than 99.50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

STILLWELL & GLADDING, Chemists to the New York Produce Exchange. NEW YORK, Nov. 25, 1884.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Money Letters from Jan. 30 to Feb. 6. F. Ames, E. L. Aldrich, W. H. Ainslie, G. E. Alley, R. Boynton, S. Blakely, L. E. Bixby, J. B. Baker, S. M. Burdette, A. J. Blaisie, A. Boothby, G. E. Brightman, J. B. Baker, Mrs. J. B. Bishop, J. L. Collier, J. Cunningham, J. Chase, D. R. Dorr, J. T. Draper, A. D. Dresser, G. S. Dearborn, T. J. Everett, W. P. Estes, D. K. Frothingham, T. Gerrish, G. H. Gilchrist, F. Grover, S. Gale, L. H. Howard, L. H. Hanson, J. E. Hawkins, J. Hollingshead, D. Howard, L. Henshaw, H. E. Hale, M. J. Holroyd, A. Hutchins, W. M. Hubbard, H. H. Harrison, M. S. Kaufman, M. V. B. Knox, L. Knowles, J. P. Jordan, J. E. Lester, A. S. Ladd, A. R. Lunt, D. P. Leavitt, S. S. Mitchell, C. D. Munson, W. C. Newell (2), E. G. Page, D. M. Parker, L. C. Quail, L. W. Rhodes, F. L. Richmond, C. E. Rich, G. H. Swift, M. W. Stratton, J. Shaw, J. B. Sanborn, S. M. Stanley, F. E. Throbridge, J. Tandy, S. Whittey, N. T. Whitaker, S. F. Withers, C. C. Willis, J. S. Ward, Chas. Young.

IMPORTANT. When you visit or leave New York City, save Baggage Express and \$3. Carriage Hire, and stop at the **Grand Union Hotel**, opposite Grand Central Depot. 600 Elizabeth street, fitted up at a cost of one million dollars, \$1 and upwards per day. European Plan. Elevators. Restaurant supplied with the best. Horse cars, stages and elevated railroad to all depots. Facilities can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages. (Marriage notices upon a month old not inserted.) SLAIDEN—WALKER.—In the M. E. Church, Andover (Hallowell), Mass., Feb. 3, by Rev. J. A. Day, Walter J. Slaiden and Edith V. Walker, both of Andover.

BRANAY—NOBLE.—In Chelsea, Mass., by Rev. C. H. Hanford, Alfred E. Brannay and Alice M. Noble, both of Chelsea.

DRAPER—PERKINS.—In Holliston, Mass., Jan. 30, by Rev. D. Sherman, D. D., William H. Draper and Hannah H. Perkins, both of Holliston.

COOK—PETERSON.—Feb. 3, by the same, E. P. Cook, Jr., and Adelaide E. Peterson, of Chelsea.

EMERSON—STUDLEY.—In Oakland, Me., Jan. 11, by Rev. W. Coulam, W. F. Emerson, of Libby, Me., and Mrs. F. E. Studley, of Oakland.

MUNSEY—HAMILTON.—In Sidney, Jan. 25, by the same, David B. Munsey, of Oakland, and Mary A. Hamilton, of Sidney.

Deaths. MACDONALD.—In this city, Feb. 6, Annie T. MacDonald, wife of Dr. Angus MacDonald, and daughter of the late J. C. Hackett, aged 29 years.

Business Notices. READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

The Great Faith Cure Combined with Remedies which are hygienic, scientific, pleasant, safe and sure, as practiced by Dr. Clark, with forty years' experience, with hundreds of testimonials of wonderful cures. The sick and suffering who have tried all other means in vain, can learn how to be cured free by letters, by treating at their own homes, the rationale of his method, etc., by sending a postal card with their names and addresses; and they will receive by mail, free, a copy of Dr. Clark's Faith Cure Book, 160 pages, 25 cents. Address, Dr. Clark, Bowlers Avenue, Malden, Mass.

JOHN L. BATES, Attorney and Counselor at Law. OFFICE: 70 Devonshire Street, Boston, Mass.

Among our new advertisements, notice marked advertisement of Messrs. Dodge & Knox, Toledo, Kansas.

For 21 years Henry F. Balcom, of Shirley, Mass., suffered with rheumatism. He found no relief till he took Hood's Sarsaparilla.

NOTICE—HISTORICAL SOCIETY.—The next monthly meeting of the New England Methodist Historical Society will be held in the Society's Room, Wesleyan Building, Monday, Feb. 15, at 8:30 p. m. Rev. Charles L. Goodell, of Providence, will read a paper on the History of the Chestnut Street M. E. Church, Providence, R. I. Directors meet at 2 p. m. All are invited.

ROYAL BAKING POWDER This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, cheap, adulterated, and worthless powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 WALL ST., N. Y.

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THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure—testing as high as 99.95 per cent and not less than 99.50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

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Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Money Letters from Jan. 30 to Feb. 6. F. Ames, E. L. Aldrich, W. H. Ainslie, G. E. Alley, R. Boynton, S. Blakely, L. E. Bixby, J. B. Baker, S. M. Burdette, A. J. Blaisie, A. Boothby, G. E. Brightman, J. B. Baker, Mrs. J. B. Bishop, J. L. Collier, J. Cunningham, J. Chase, D. R. Dorr, J. T. Draper, A. D. Dresser, G. S. Dearborn, T. J. Everett, W. P. Estes, D. K. Frothingham, T. Gerrish, G. H. Gilchrist, F. Grover, S. Gale, L. H. Howard, L. H. Hanson, J. E. Hawkins, J. Hollingshead, D. Howard, L. Henshaw, H. E. Hale, M. J. Holroyd, A. Hutchins, W. M. Hubbard, H. H. Harrison, M. S. Kaufman, M. V. B. Knox, L. Knowles, J. P. Jordan, J. E. Lester, A. S. Ladd, A. R. Lunt, D. P. Leavitt, S. S. Mitchell, C. D. Munson, W. C. Newell (2), E. G. Page, D. M. Parker, L. C. Quail, L. W. Rhodes, F. L. Richmond, C. E. Rich, G. H. Swift, M. W. Stratton, J. Shaw, J. B. Sanborn, S. M. Stanley, F. E. Throbridge, J. Tandy, S. Whittey, N. T. Whitaker, S. F. Withers, C. C. Willis, J. S. Ward, Chas. Young.

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The Family.

AMPLIUS.

BY REV. A. B. RUSSELL.

Deem not thy sect the one that holdeth all
Who come to Jesus at His loving call,
Read thou the words He spake in days of old,
"I've other sheep which are not of this fold."

The Pharisee is narrow in his range,
Exclusiveness with him is never strange;
The golden rule, it seems, he never knew,
His hatred of knowledge only of the Jew.

Remove the bars, fling open wide the gate;
Break down the walls, make wide your state;
Lord's estate;
Make black and white your neighbor, brother,
friend,
Visit the poor, to lowly ones descend.

Have we not read Master's sacred word,
"The one that serves is not above his Lord"?
Go thou like Him, and as thou goest say,
Forsake the wrong, walk in the better way.

Let not thy soul in narrow limits dwell
Like a dried fig shriveling from its shell;
Go, gather fruits which broaden acres yield,
And pluck fresh blossoms in an open field.

Secure with care the treasures of the mind,
Guard well each thought which comes to mind,
And while ye gather in from day to day,
Call out the good, and cast the bad away.

When trials come, and foes encompass thee,
Like foaming billows of an angry sea,
And hatreds vile like turbid waves enshroud,
Stand like a Prince, and triumph over all.

Out of the din there comes a call to thee;
"Deny thyself, leave all, and follow Me";
Glean by the way the pleasures grace has given,
Till thou shalt reach the inner gate of heaven.

INTERESTING FACTS CONCERNING THE SUN.

BY REV. R. H. HOWARD, A. M.

"Color," "light," and "heat" are the names we give to the sensations caused by an uncomprehended something radiated from the sun, and falling on our eyes or face, giving this unknown thing a name, we call it radiant energy. How it crosses the void of space between us and the sun, we cannot tell. All the observed facts, however, lead us to think it is in the form of motion. Certain it is that there is an action of some sort incessantly going on between us and the sun, which enables us to experience the effects of light and heat. Scientists assume this action to be a particular mode of vibration; but whatever it be, it is repeated with inconceivable rapidity. Experiment shows that even the slowest heat vibrations which reach us from the sun succeed each other nearly 100,000,000,000 times in a single second.

We are all the children of the sun. The ancient Peruvians believed their Incas, or kings, to be the children of the sun. So are we all in an important sense. It is not surprising that these ancient Peruvian pagans worshipped the sun; since, in a sense, and to an extent of which they could not be aware, the sun was indeed their creator, preserver and constant and boundless benefactor. Our bodies are as truly the product of the sun's rays as are the ephemeral insects that his heat hatches from the soil. First of all, the sun's energy is the source of all plant or vegetable life. Doing, truly, what our wisest chemistry cannot do, the subtle sunbeam knows how to so gather the carbon out of the air, and to put it into the seed or plant as to cause the latter to live and thrive; how, not only to take the close and breathed-out air, and by means of the plant (whose food is our poison) make it sweet again and fit to breathe, but how, out of noxious carbonic acid gas, to set free the oxygen, which is the base, and to retain and utilize the carbon, which is the vital air, so to speak, of the plant—the latter breathing the same through all the pores of its leafy lungs. Meantime, how incomparable the energy of this sunbeam, overcoming, as it does, the all but omnipotent energies of gravitation, and lifting each tree-trunk slowly above the soil and aloft into the air; building up alike the slender shaft that sustains the grass-blade, and the lofty column of the stately pine. Besides this, the sun, strange to say, looks up in each tree a store of energy thousands of times greater than that which was spent in merely lifting the trunk from the ground—energy which becomes unlocked again when the tree is burned under an engine. The tree, indeed, may fall and turn to coal in the soil, and still, yea, and for millions of ages, keep this energy imprisoned in it; keep it till the black lump under the furnace gives out, in the whirling spindles of the factory, or the revolving wheels of the steamboat, the energy gathered in the sunshine of the primeval world.

Thus it is that the sun's energy builds up the vegetable world. But the ox, the sheep, and the lamb feed on the vegetable, and we in turn on them. And so it comes to pass that, by thus preparing the materials therefor, the sun indirectly builds our bodies. We might, indeed, eat our meals in darkness, but the meals themselves are provided literally at the sun's expense.

It is interesting to consider in this connection how that, while thus vitalizing, the sun also adorns everything—tinting, as he does, with his most delicate and magical pencil, the lily and the rose, as well as imparting the crimson glow of health to the cheek of youth. An almost infinite variety of patterns of flowers and fruits I presented him to decorate, each with its characteristic and more or less complex tints. With unerring, infallible touch this wondrous alchemist and artist imparts to each petal, leaf, fruit, the required and utterly inimitable coloring. Consider, indeed, not only the many colored flowers of the green earth, the tints of the living foliage of summer, but, more especially, the more gorgeous hues of the dying foliage of autumn, when, as another has well said, nature weaves a

mantle of more than Tyrian splendor, and spreads it, like a garment, over hill and dale. And all this is the work of the sun.

But let us consider, for a little, the sun as a source of heat—as that great central furnace of the solar system—without which this planet, and every other as well, would be but a frozen lump of death. Very few realize the inconceivably vast amount of heat constantly being radiated to us from the sun. For example, it is estimated that the sun-heat falling on one square mile of the earth's surface corresponds to over 750 tons of water raised every minute from the freezing point to boiling. In one year the sun's rays would melt a coating of ice over the whole earth more than 160 feet deep. Could we construct, out of the accumulations of Arctic and Antarctic ice, heaped up during nameless generations, an ice-berd, fifteen miles in diameter, and extending to the moon—a distance of 240,000 miles—and then could we concentrate on it the sun's whole radiation, it is estimated that in one second the whole would be utterly gone—melted, boiled and dissipated into vapor. Meantime, inconceivable as is the amount of heat the sun must thus send the earth, in order duly to warm its oceans and to make green its continents, what, yet, is all this to what must constantly pass us by? As it moves on in its annual path, the earth continually comes into new regions where it finds the same amount of heat already pouring forth. Were the whole annual orbit set close with worlds like ours, strung with globes, like beads on a string, each would receive the same enormous amount of heat the earth does now. But this is not all. Not only along the orbit, but, plainly, above and below it as well, the sun sends its heat in seemingly incredible wastefulness—the total amount of which being adequate, we are told, to warm not less than 2,300,000,000 worlds like ours.

But how is this enormous heat maintained? Not, certainly, by the miracle of a perpetual self-sustained flame. But then, by what fuel is such a fire fed? It is estimated that, were the contents of all the coal fields of Pennsylvania, capable of supplying the consumption of the whole country for more than a thousand years, shot into the solar furnace fast enough to keep up the known heat supply of one second. It is also estimated that were the sun itself a solid block of coal, it would have long ago burned out to the very last cinder. It is in the slow settlement of the sun's own substance toward its centre, that it is thought, we find a sufficient cause for the heat developed. But how long may we confidently depend on even this source of heat? It has been calculated that the heat given out will not support the present radiation over 18,000,000 years. Science predicts that the sun's heat-supply is enough to last us some four or five millions years yet before it will begin sensibly to fail. Before this almost infinitely distant epoch shall be reached, the human race will, doubtless, have long since disappeared from its present home.

The temperature of the sun is supposed to be little less than 30,000 degrees of the centigrade thermometer, or many thousand times that of molten steel.

But what more especially interests us in the sun, particularly in this age and here in Yankee land, is, not so much its constitution, or appearance, as its industrial relations to man. Already, it may be admitted, we derive almost all our mechanical power from solar heat—that is, indirectly, of course. Is not the water that drives our water-wheel first sucked up into the clouds by the sun? Besides, if coal, as George Stevenson suggested, but stored sun-power, then it is really the sun that drives our engines, though at second-hand. Still, the question recurs, is there not an immense fund of possible mechanical power coming to us continually from the sun which may be economically utilized? From recent investigations it appears that, from every square yard of earth exposed perpendicularly to the sun's rays, there could, were all the heat converted into use, be derived not less than one horse-power. On the area occupied by the city of London, the noontide heat, could it only be utilized, is enough to drive all the steam-engines in the world. Naturally, therefore, many practical men are turning their attention to this as a source of power. Hitherto it may have cost quite as much to utilize the power as its worth. Still, there is reason to believe that some of the greatest changes which civilization has, in the near future, to bring, may yet be due to investigations on this line. Indeed, it is highly probable that, for the future, solar heat is to vie with electricity in taxing and rewarding the inventive genius of man. Are we not now, in fact, shut up to progress on these two lines? Long since we touched top and bottom of the possibilities of progress by way of telescope, microscope, and the applications of steam power. The only line of advance now, save one, is, manifestly, through the application of this solar energy to the use of all mankind.

REMINISCENCES.

BY REV. N. D. GEORGE.

TOBACCO EXPERIENCE—PIGTAIL AND PUFF.

When a little past eleven years old, I had a tobacco experience. An old man, Elisha Chase, of Seabrook, N. H., a clock-repairer, who traveled about the towns in that capacity, as a token of kind regards gave me an old iron tobacco box. Chewing the weed then, as now, was fashionable. Not only had the aged habit, but young men as well, and even some boys ten or twelve years of age could squirt the precious juice from their delicate little mouths, especially if they had been a trip or two in a fishing craft. I looked upon

this first with wonder, and then with great admiration, it was so manly! In my precociousness I began to think of wheeling into line and becoming such a sort of man myself. Already I had a box to put the precious stuff in, but it was empty.

Now there was a man in Seabrook, less than a mile away, who sold an immense quantity of liquor to the inhabitants round about, and that, too, without any detriment to his reputation in that day of darkness concerning the use of rum. Mr. Locke was only a successful merchant in the then very reputable business of making drunkards, ruining families, impoverishing, and, of course, demoralizing the town. He was, however, like most others of his calling, friendly to temperance, and would not sell to men when drunk, but would only sell when they were sober or partially so; and if the craze came on, they must leave his premises forthwith. He not only kept rum, but tobacco—a sort of companion for liquor as well, as some narrow-minded people think. One form of the weed was put up in such a way that it was called "pigtail." Some of Mr. Locke's customers did not possess a surplus of silver or copper money, so hens' eggs were substituted, and became a sort of currency. A good sound egg at his store would always, in buying rum, tobacco, raisins or candy, count one cent, no more, no less. Five eggs would bring a pint of new rum, and three a glass of liquor to be swallowed at the counter, and there was much traffic in that line. The form of tobacco called "pigtail" was by some process twisted into a sort of cord a little larger than a clothes line, wound into a ball, and sold for one cent a foot. My mother had but little money, but when her hens attended well to their legitimate business and her boy chanced to do something to merit it, a hen's egg or two would be furnished me to dispose of as I pleased. These, unless roasted in the ashes, always found their way to Locke's store for candy, raisins, gingerbread, or anything else my appetite craved. But I now had a tobacco box, and concluded I would fill it with pigtail. One egg brought one foot of the article. This was cut into inch pieces and nicely packed into the old box. Vastly more among the ladies sixty-five years ago were snuff-takers than now in proportion to the inhabitants. My mother was among the number who used the dirty stuff, and did so until her daughters grew up and persuaded her to abandon the practice, and like all true converts she detested the thing she once loved. In fact, she hated tobacco in all its forms of use, so I did not dare to say anything to her about jumping into a ripe manhood by the chewing of pigtail. The old box being nicely filled, I was now fully armed and equipped for the contest. I was, however, a little fearful, as an old practitioner told me that it might make me a little sick at first, but I would soon get over it and like the weed all the better for it.

Thanksgiving day (1819) was at hand, and an excellent Christian lady, holding my mother in high esteem, invited my mother and her boy to spend Thanksgiving with her, which was accepted. This lady had a son with whom I was very intimate, and we formed a plan for a sort of frolic which might aid in the digestion of the turkey, plum-pudding, and other fixings with which greedy boys are wont to stuff themselves on such occasions. An old gun barrel had been extemporized and lashed to a piece of timber, making a sort of cannon, and a pound of powder had been purchased at Locke's store; these were taken to a by-place in a pasture, where a fire was built by the side of a large rock. The discharge of the gun several times brought eight or ten more boys to join in the sport. It was a time of great boyish excitement, and when could there be a better time for me to pass from boyhood to manhood? I think over these things, and chafe and fret until I get so irritated it seems as though I should grow crazy. And habit gets to be second nature; and it does seem as though the "second" is stronger than the original.

In December Angelina seemed so listless, and so careless about everything, that I thought, maybe, if we'd give her a party she'd do better. Then, I want her to have good society, and one must give entertainments if one expects to go to other people's entertainments. I talked William over, and he hired Mars, the most fashionable caterer, and we had everything in good style. As our rooms are not very large, we only invited about forty of the young people. I invited Mr. Duncan, but he sent his regrets, as he was to be out of town that night. I do believe that he went away on purpose to be absent. The young people provided themselves with cards, and several games of "progressive euchre" were started.

I felt a little shocked when I saw what was going on, but Angelina seemed to know all about it, and, of course, I would not spoil the pleasure of the party. They had their tables in the front parlor, and it was some time before William saw what was going on. I was watching him, and he actually grew red in the face when he saw what they were doing, but before the evening was through, I saw him playing, and Angelina says he was the best player of the evening. I know he used to have a great disgust for cards, and considered himself lowered socially to be where they were. After he joined the church, I heard him say once that there was no danger of his ever yielding to the temptation of card-playing. And I have always associated card-playing with all that was low and degraded. I suppose I ought not, for Mrs. Fitzgerald says that everybody plays progressive euchre nowadays. She laughs at me for being so old-foggyish. She says that we have not ten members in our church who do not play cards, or allow their children to play; and that at most of the card-parties, after the games, they usually have dancing. That at Deacon Goup's they don't belong to our church, though

thought it much better to roast it in the ashes of the huge fire-place of "ye olden time," and eat it, than to take it to Locke's store for pigtail. Often, since grown to manhood, have I looked back with gratitude to the great Father, who, in His providence, permitted me to have such a severe and effectual experience under the very brief reign of pigtail.

[Concluded next week.]

A FLOWER FOR THE DEAD.

You placed this flower in her hand, you say? This pure, pale rose in her hand of clay? Methinks, could she lift her sealed eyes, They would meet your own with a griefed surprise!

She has been your wife for many a year, When clouds hung low and when skies were clear; At your feet she laid her life's glad spring, And her summer's glorious blossoming.

Her whole heart went with the hand you won; If its warm love waned as the years went on, If it chilled in the grasp of an icy spell, What was the reason? I pray you tell!

You cannot? I can; and beside her bier My soul must speak and your soul must hear. If she was not all that she might have been, Hers was the sorrow, yours the sin.

Whose was the fault if she did not grow Like a rose in summer? Do you know? Does a lily grow when its leaves are chilled? Does it bloom when its root is winter-killed?

For a little while, when you first were wed, Your love was like sunshine round her shed; Then a something crept between you two; You led where she could not follow you.

With a man's firm tread you went and came; You lived for wealth, for power, for fame; Shut into her woman's work and ways, She heard the nation chant your praise.

But ah! you had dropped her hand the while; What time had you for a kiss, a smile? You two, with the same root not overlaid, Were as far apart as the sun and the dead!

She, in your manhood's strength and prime; She, worn and faded before her time; 'Tis a sad story. This rose, you say, You laid in her pallid hand to-day?

When did you give her a flower before? As well, as all the flowers of the year? Yet stay a moment. You'll wed again, I mean no reproach; 'tis the way of men.

But I pray you think, when some fairer face Shines like a star from her wonted place, That love will starve if it is not fed; That true hearts pray for their daily bread.

—Julia C. R. Dorr.

MRS. SLACK'S JOURNAL.

BY MRS. C. F. WILDER.

Jan. 10.

Just four months to-day since I've written in my Journal. I've just read over what I last wrote—my resolutions to rise early in the morning and to strive to get Angelina to help in a systematic manner about the housework. I did try to do both. I resolved, I even determined, to get up at six o'clock; but it was no use. The bed is so comfortable! I am so sleepy. The rooms are cheerless, and William, in the morning, is not as amiable as an angel. The fact is, the temptation to lie in bed is too strong. The spirit is willing—especially the night before—but the flesh is weak. Everything goes wrong from the start of each day. I am getting thoroughly discouraged with myself. I never dreamed that I was made of such weak stuff. And I am tried to death with Angelina. She promised to care for her own room, the parlor and the dining-room, but she never half sweeps or dusts even when she makes the pretence of it, and half the time, she makes no pretence.

Only yesterday William came home to dinner and found Angelina in the unswept and undusted parlor, curled up in an easy-chair, lost in a novel. Oh, how he did talk! It had been months since he had spoken about the way things were going. But he stays at home less and less, and stays some where else later and later, each evening. It seems as though there was a gulf getting fixed between us, and it grows wider every day. Oh, dear! If it should be like Jean Ingelow's river—grow so wide that we could not even hear each other speak from the opposite banks! I think over these things, and chafe and fret until I get so irritated it seems as though I should grow crazy. And habit gets to be second nature; and it does seem as though the "second" is stronger than the original.

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—one evening last week, they played cards—she says I must not say "cards," but always speak of the game as "progressive euchre"—until one o'clock, and the "favors" (that is what they call the prize for which they were very expensive. Then after refreshments they danced until four o'clock in the morning. It was during the week of prayer. The deacon went to church, and after he came home he sat down and watched the players and seemed very much interested in all the games and dances.

But, somehow, the party we gave Angelina, and all the expense we incurred, and the allowing card-playing and all, didn't seem to have any effect. She grows worse and worse. Only this morning when I tried to talk with her about her indolent life, she looked up to me with the same look she used to have when a little child, and at which we used to foolishly laugh because it was so daring and saucy, and said she presumed I found great pleasure in nagging her, but for her part she could see in it neither pleasure nor profit; that when she left school she'd been glad to have learned a trade or book-keeping, or would have taught a common school, but that I looked down on all such work, and as she had never been taught, by precept or example, to do, or to like to do, house-work or sewing, she didn't see anything for me to do but accept the work of my own hands with as good a grace as possible, and not wear out my life in fretting.

Just then the door-bell rang, and as her hair was in curl-papers, she went up to her room. I was thankful enough that the house was in order. We had the Arlon Club to practice for an entertainment last evening, so the parlors were all clean and dusted. Who should be it who rang the bell but Aunt Martha! It had been five years since I had seen her. She was going through town, and could stop over until late in the afternoon. Next to my own mother there is no one on earth I'd been more glad to see. I had such a good, long, frank talk with her. Indeed, I poured into her ears all my worries—the perplexities about my work, about William, and about Angelina. She heard me clear through, taking off her glasses several times to wipe them while I was talking, but did not say a word. Instead of beginning to pity me, as I expected, she asked,

"Do you have family prayers, Margaret?"

"No, aunt," I answered, wondering what that had to do with Angelina and my domestic difficulties, and thinking, secretly, that perhaps aunt wasn't as keen and sharp as she used to be.

"Do you go to church regularly, both you and William? And do you study the Bible in Sabbath-school?" she questioned, as though she'd forgotten every word I had been saying to her for the last half hour.

"I go, usually, in the morning," I answered; "and William goes sometimes, but not as often as he used to. Of course we don't go to Sabbath-school; that is for children."

"Yes, 'um-m-m," she said, something as old Doctor Graham does, when he looks at the tongue and feels the pulse of a patient.

"Go to prayer-meeting, Margaret?" she next asked.

"No, haven't been for five years. It is so far, and—"

"Yes, I know," said Aunt Martha, cutting off my excuses. "At the party for Angelina you had 'progressive euchre' and dancing," I heard, she said.

"How did you hear that away up in Claremont?" I exclaimed. "But we didn't have dancing, and the 'progressive euchre' happened without our knowing it to be so, and—"

"Yes, I presume,"

"But, aunt, all the church members play cards now. It is a very fashionable game. Mrs. Fitzgerald says, 'I know that church members don't play cards, and they don't have dancing parties in their homes if they do have family prayers, go to church, prayer-meeting, study God's Word, and try and walk in the footsteps of Christ our Saviour. By your own confession, Margaret, you have lost the legacy Christ left His followers. Such a thing as 'peace' is unknown to you, and for it what have you gained? I think all your troubles spring from your neglect of actual duty. It is seek first the kingdom of God, and all things else will be added. I have no patience with church members who put worldliness in place of godliness. I'd be one thing or the other. If I belonged to the church, I'd be a Christian. If I was worldly, I'd get out of the church. But I don't think there are as many worldly Christians as you imagine. The worldly-minded church member is apt to know all who are on the same plane, and they are not especially drawn to the other class. I have no doubt but if you were to prayer-meeting you'd be surprised to find so large a number from the church there, seeking guidance and wisdom. At the places of questionable amusement I am sure only a small proportion is found. We are so apt to judge according to our own wishes and inclination. In regard to Angelina, I used to think, when she was a child, that you were training her for just such a woman. She used to be waited upon, petted and spoiled. I never knew her to come in from school and wait upon herself, or put away her own garments, or to do a kindness for some one. Nothing but the grace of God can help you or her. I shall talk to William. You are almost as dear to me as my own children. My heart is deeply pained. You must turn over a new leaf, or your life will prove the worst kind of a failure. Look back over the past twenty years. See how steadily, though slowly, you have drifted away from God. Do you remember once, when a girl, coming to me for help with a sentence in your Virgil—something about the easy descent of Avernus and the toil and difficulty of retracing one's steps

to the upper air? I never believed your life could be such a constant descent. I thought William would certainly hold you firmly."

When William came to dinner he spent an hour in the parlor with Aunt Martha. He said grace at table, and we've had a long talk this evening. Aunt Martha took Angelina with her, and she will remain several weeks. We commence to-morrow morning to have family prayers. William has agreed to make me rise as soon as the rooms are warm. I do hope that this year will prove better than the last.

Manhattan, N. Y.

A MILLION FOR MISSIONS.

BY REV. R. L. BRUCE.

A million for missions! Fling out the bright banner;
Let nations and peoples its glory behold;
While love brings its offering with grateful hosannah,
And stewards of Christ at His feet lay their gold.

Cuo.—A million for missions! a million for missions!
Let heaven and earth with the watchword resound,
Till each stubborn heart melts in humble contrition,
And every lost sheep by the shepherd is found.

A million for missions! The wretched and dying
Are begging for bread—shall we give them a stone?
In the ear of the Lord of Sabaoth they're crying,
And this is the answer that rings from the throne.

Cuo.—
A million for missions! A hand pierced and bleeding
Asks gold without stint for the need of the lost;
Ye ransomed from hell, will ye turn from His pleading,
Who purchased your souls at such infinite cost?

Cuo.—
A million for missions! Shout, shout hallelujah!
Give Jesus the glory, and give Him the gold,
Till dawn o'er the earth the millennial year,
That brings but one shepherd, one flock, and one fold!

Cuo.—
Bradford, Vt., Jan. 23, 1886.

The Little Folks.

COALS OF FIRE.

Nellie stood by the kitchen table watching mamma make cake. It was a bright, clear Saturday morning, and almost any other time Nellie would have been out-doors at play, but she was very much interested in something mamma was doing, so she preferred to stay in the kitchen and watch her.

Mamma had been making gingerbread cakes, and just now she was decorating a most remarkable gingerbread soldier. He was a very fierce-looking soldier, with his features plainly defined in pink and white icing, and a row of buttons down the front of his coat, with epaulets that gave him a very martial air.

"O! O! he's just beautiful!" exclaimed Nellie in delight, as mamma put in the finishing touch by giving him a heavy mustache. "O, isn't he a splendid coal of fire?"

Mamma laughed, as if she thought the soldier was a very funny coal of fire, but she knew what Nellie meant. Yesterday the little girl had come home from school in tears to tell her mamma how hard she had been working to get her examples for Monday done that afternoon that she might have all Saturday to herself, and just when she got them finished, with the answers all correct, her deskmate rubbed a wet sponge over the slate and spoiled all her work.

"Wasn't it too mean for anything?" she said angrily. "I do think Mary Nell is just the meanest, hate—"

"Hush, dear," said mamma, gently. "Well, mamma, it's every word of it true," insisted Nellie. "And I'm just going to pay her back, so I am. I wish I knew of some way."

"Perhaps I can help you," said mamma.

Nellie forgot to cry in her amazement, and she started at her mother with wide-open eyes. She could scarcely believe her ears. Was her mother actually going to help her revenge herself upon Mary for her unkind act?

But mamma's next words made her meaning plain. It was not in the way that Nellie had expected that she was going to help her.

"Suppose you try the effects of 'coals of fire,'" suggested mamma.

"I'd like to if they were real, live, burning coals," she answered; "but I know you don't mean that. You mean that I must do something kind to her; but indeed, mamma, I wouldn't do her any good. She's always teasing me, and it wouldn't make her a bit better to be kind to her."

"Have you ever tried it?" asked mamma.

"No'm," answered Nellie.

"Then suppose you try, just for once."

"Well, I'll try, but I know just what it will amount to," answered Nellie, very positively.

"I'll tell you what would be a nice coal," she exclaimed, after a minute's thought. "Won't you make me a lovely gingerbread cake to give her, like the ones you always make us on Saturday?" She hadn't got any other, you know, and her aunt never makes her anything nice."

So mamma made the gingerbread soldier the next morning when she was doing her Saturday baking, and Nellie was actually anxious for Monday morning to come that she might see Mary's surprise when she should give it to her. She was surprised to find how her angry feelings were fast disappearing, and Monday morning, when she carefully wrapped up her soldier and started off to school, she watched for Mary as eagerly as if she had been her best friend.

When she reached the school-house she found that Mary was already there, putting her desk in order. Nellie slipped quietly up behind her and put the soldier in her hand.

Mary gave an exclamation of delighted surprise, and then looked around to see who had given her the cake.

"Don't you like it?" said Nellie, smiling brightly. "My mamma made

it Saturday on purpose for me to give to you."

For a moment Mary did not answer; then she threw her arms around Nellie's neck.

"I'm just ashamed to take it after I have been so mean to you," she whispered. "But I won't ever, ever taste you again as long as I live."

Nellie returned her embrace warmly, delighted at the results of the "coals of fire," and the two little girls soon became warm friends, instead of quarrelling and finding fault with each other as they had been in the habit of doing.

I wish that every little boy and girl could be persuaded to try Nellie's plan when they have a grievance against any of their little companions, and I am sure they will find it the best way.

—Early Day.

For Young and Old.

BITS OF FUN.

—Scene at college town: Student (to servant at the door): "Miss Brown?" (Servant): "Yes, sir." Student: "I know it. I'm what she's engaged to."

—Little Johnny, on being asked by his school teacher if he knew what was meant by "at par," replied that "ma was always at pa when he came home late."

—There's where the boys fit for college," said a student to the teachers, pointing to a school-house. "Did they?" said the lady with animation. "Then if they fit for college before they went, they didn't fight afterwards." Finally, she said, "Papa, what kind of ashes is satin ashes, that the king covered himself with?"

—What

The Churches.

MAINE.

A good revival interest is enjoyed on the Stark circuit, Rev. J. Robinson, pastor. Over twenty have already commenced the Christian life. The pastor has been assisted by Rev. J. P. Cole, of East Livermore, who has rendered efficient service. Bro. C., though superannuated, has a heart full of interest for the cause.

The Bridgton News was filled last week with the Conference matters. The interest in the coming of the Methodist ministers to Bridgton is not confined to our church, but all the citizens are feeling a village interest in the event. The News reports a good revival interest in the M. E. Church. Several have been recently converted, and the vestry was overflowing last Sabbath evening. Bro. Cummings will have everything in readiness for our annual convocation, even to a good warm religious atmosphere.

The Augusta Methodist Church is raising up young ministers to take the places of the fathers who are passing away. They have one young man in Amherst studying for the ministry, and another was licensed at the last quarterly conference as a local preacher. He preached his first sermon at the "Jewett school house" last week.

Bro. Springer, of Winthrop, received thirty or more of the converts in the recent revival under his pastoral watch-care. Methodism has greatly prospered under his two years' labors, and he returned the third year will be greatly desired.

A rare treat in the holiness line may be looked for at Old Orchard campground next season. The call of Dr. Simpson is for a "Conference for the promotion of Christian life and work and Divine healing." The second division of the meeting will be under the leadership of Rev. A. McLean, under the title of the "Fellowship of Christian Holiness." The meeting in both divisions will extend from Aug. 3 to Aug. 16.

EAST MAINE.

Bucksport District.
Bucksport Centre.—The good people at the Centre are deeply interested in their pastor, and from the first have cared for him and his family in a most creditable manner. A few nights since, the Ladies' Circle gave one of their characteristic suppers, from which a round sum was realized and placed in the pastor's hands. This people are strictly honest, and believe the "minister must be paid." Rev. A. J. Lockhart attended the last quarterly conference here, in place of the presiding elder, and spoke with his usual eloquence. Jan. 17, the pulpit was occupied by Rev. H. McCann, of Orono, who preached with earnestness and power. Mr. McCann is the "coming man."

Rev. B. C. Blackwood, a superannuated preacher of this Conference, died peacefully, Jan. 26. The prayers of the church are requested for Sister Blackwood, who is left to mourn the loss of three beautiful children and a kind, loving husband.

East Bucksport.—On this part of the charge there has been a growing interest. The congregations have increased, and a good religious interest has prevailed. The people have looked after the temporal interests of the pastor. At Christmas he was surprised with the present of a fine fur cap.

Winterport.—Rev. A. Lewis, the popular pastor, held a very pleasant and successful watch-meeting on the night of Dec. 31. Rev. R. L. Nanton, of Surry, preached one of his strong sermons, to the delight of all. Rev. R. M. Wilkins, of Bucksport Centre, also preached. Following the sermons was a praise meeting led by the pastor, and when the invitation was given for those who desired to live nearer God the ensuing year to rise, nearly all of the large congregation rose at once to their feet.

ROCKLAND DISTRICT.

The church in Rockport, led by their pastor, has been holding extra meetings. The church members have been greatly refreshed, while some faltering members of the fold have been encouraged to return unto the Great Shepherd, and two have been gathered from the ranks of sin unto the bosom of the Saviour. There is a strong religious feeling in the congregation, which promises great good to many souls.

At the last quarterly conference in Clinton, Bro. Baker reported an excellent revival work in progress at Benton Falls. A class with nine members has been formed. These are added to the number of converts previously reported at Clinton and Burnham.

The week of prayer was observed in union services by the Methodist and Congregationalists at Union Common, which have been continued, with great profit, by both of the churches.

The pastor at Washington reported to the third quarterly conference one recent convert and several others seeking the pardon of sin.

One convert has united with the class at South Thomaston.

Nine persons have lately given good evidence of conversion in the Methodist church in Rockland, and others have, by rising in the church services, said, "I have united with the church."

Overflowing revival meetings are held in the Methodist church in Waldoboro. Seekers are nightly at the altar. The religious interest is constantly increasing.

Some have begun the new year in Damariscoville by giving their hearts to the Saviour. Six have also been received from probation to membership in the church.

NEW HAMPSHIRE.

Father Scott is now in very feeble health. Some weeks ago, while going from his house to the post-office after

dark, he became bewildered, and fell into a cellar that was being dug. He called as loudly as he could, and some one near by, hearing, came to his rescue. He was quite badly injured, and does not rapidly recover. He realizes that he is an old man, and may be near his end. He is sustained by a firm trust in the Lord.

The church at Peterboro' is out of debt.

Bro. Johnson, of Milford, has practically solved the problem, "How to reach the masses."

The church at Sunapee has recently refitted its vestry and furnished it with chairs. This society would gladly extend "the three years' limit."

Prof. S. E. Quimby has been assisting Bro. Felch at South Acworth in revival meetings.

Rev. R. T. Wolcott is seeking the work of the Lord prosper at Contoocook. Some fifteen have started in the new life.

The church at Chesterfield has received \$1,000 from the late Mrs. C. M. Holden, of Shirley, Mass.

CONNECTICUT.

Stafford Springs.—Brother Taylor is rejoicing in a gracious outpouring of the Holy Spirit. Twenty have professed conversion and joined on probation since Christmas; backsliders have been reclaimed, and voices that have been silent for years are now heard in the prayer-meetings giving thanks to the name and power of Jesus. Much of the young business life of the village has been turned in favor of the cross of Christ, and young men who once spent their evenings in the skating rink or the pool room are now found in the social meeting, testifying for Jesus, and a deep spirit of conviction pervades the hearts of many others. The Sunday-school shares in the increased religious interest, and adds new names to its membership every month. The school has had a very profitable and instructive course of lectures. The lectures of Bros. Bolton and Hamilton of Boston, gave great satisfaction, while, as usual, Prof. Hibbard delighted the large audience that greeted him. Chaplain McCabe is to close the course, and, unless Bro. Taylor looks out for him, will undoubtedly make a raid on the pocket-books at the Springs. The parsonage was favored with a New Year's present of a youthful girl, which was welcomed, adopted, and will be tenderly cared for by Brother and Sister Taylor.

Portland.—Brother McVey has been helping Brother Povey in extra meetings which have been attended with a good degree of spiritual interest, which we hope will prove to be only the drops of a refreshing shower of divine grace.

Norwich Town.—Brother Baker is having considerable religious interest among his people, and is cheered by seeing souls seeking the Lord.

Baltic.—Ruth B., wife of Rev. John Lovejoy, passed to her heavenly home Sunday, Jan. 24, aged 80 years. Her funeral was attended on Wednesday, conducted by Presiding Elder Robinson and Brother McVey, her pastor.

Religious Items.

A memorial of the late Bishop Clarkson is being laid in the floor of Trinity Cathedral at Omaha, in the shape of a mosaic, ten feet by six, and costing \$2,500.

The receipts of "Hospital Day" in New York city now amount to over \$30,000, and during the year it gives help to a great company of sick and impotent folk.

President Tuttle, of Wabash College, ascertained the ages of 2,242 ministers at death in this country, and found that they averaged over 61 years, and that one out of every seven attained his 68th year.

The Western Methodist Book Concern receives the largest daily mail of any person or firm patronizing the Cincinnati post-office.

The Second Presbyterian Church, Covington, Ky., has been the third time destroyed by fire in ten years, the last on Sunday, Jan. 10; loss \$25,000, partly insured.

It has been finally decided, after an appeal to the Supreme Court, that Rev. W. F. Davis must pay a fine of forty dollars and costs in one case, for preaching on Boston Common last summer without a license.

As the year 1893 will mark fifty years since the Free Church of Scotland began to exist as a separate institution, it is proposed to celebrate the jubilee year by wiping out all the debt of the church property.

Rev. Dr. Francis Pigou, who served so efficiently as one of the missionaries in the Advent Mission in New York, has been offered, and has accepted, one of the honorary canons of Ripon cathedral. The offer was made by the Bishop, and is in recognition of his faithful and arduous work for ten years past in his vicarage of Halifax.

Rev. J. W. Day, of Woburn, Mass., was ordained and installed pastor of the Channing Memorial Church, Newport, R. I., Jan. 6. The ex-pastor, Rev. Charles W. Wendte, has been engaged by the American Unitarian Association to proceed to the Pacific coast and engage in missionary work.

The sale of Bibles, religious books and magazines through the colporteurs of Mr. Spurgeon's Church amounted during the past year to nearly \$45,000. Seventy-eight men were employed in the work, and fifteen hundred towns and villages were visited.

The pastor of a United Presbyterian Church at Allegheny, Pa., having requested the congregation to attend dress services without wearing "jewelry, seal-rings and plumes," resolutions were passed in accordance to attend church "in plain garments."

"Yellow Hawk," ten years ago a painted savage, is now the pastor of a Congregational Church in Dakota, living on his own farm of 180 acres, under

fence, well stocked and in good cultivation, with garden and flower beds, his comfortable house and furniture being as civilized as those of most white settlers on the frontier.

The British and Foreign Bible Society was organized in March, 1804. From that time to March 31, 1885, it had issued 32,770,623 Bibles, 49,304,164 New Testaments, and of portions of the Scriptures 22,111,178, making nearly one hundred and five millions of copies of the Word of God.

The jubilee of Methodism in South Australia is to be celebrated this year. The first church was erected in 1836; after, there are now in the Conference 336 churches and preaching places; 735 itinerant and 363 local preachers; 7,285 members, and about 19,000 Sunday-school scholars. It is proposed also to make a jubilee fund of \$300,000, which will be used to fund church debt, to make some provision for a theological training-school, and lay the foundation for a college for women.

Obituaries.

[All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number, twenty cents is charged.]

Died, in Camden, Me., Dec. 6, 1885, Mrs. Mary E. Plummer, aged 46 years, 1 month, and 6 days.

Sister Plummer was born in Troy, Me., and in early life sought and found the Saviour. She was a member of the church from her family came to reside in Camden fourteen years ago, she with her husband entered the church here and remained a consistent member until she was called to the fellowship of the church triumphant. Naturally of a retiring disposition and distrustful of herself, public work for the Master seemed to her a great trial. Her husband, however, encouraged her testimony, full of tenderness and love, was seldom withheld when she could reach the place of worship. During her last illness of nearly a year, and especially during the last few months of her life, she had a very precious experience of the sustaining, cheering power of grace. Her last words were, "I am, without one plea," voiced the sentiment of her heart, and thus casting all on Jesus, she died victoriously through His name. Her sufferings were great, but borne with patience and resignation, and the closing hours were filled with holy triumph. Bright visions of the better land cheering the last hour left a heavenly light upon her face that even death could not obliterate. A deeply afflicted family, consisting of a husband, two daughters and a son, were left to weep over her departure, but they sorrowed as those who have no hope. J. R. C.

JAMES PRITCHER was born in Blackburn, Scotland, July 12, 1808, and died in Boston, Mass., Dec. 20, 1885.

He migrated to this country in 1829, reaching here the 14th of March. He was living in Milbury, Webster, Worcester and Sutton. He was converted under the ministry of Rev. Charles Virgin while still a young man. He has ever since been a devoted member of the M. E. Church. He loved the stated means of grace, including especially the class prayer-meetings, and was a constant member of the church. He was a man of great strength of character, always present when circumstances permitted. He was constant in family worship all through his life. He never failed to be at church whenever his residence and strength allowed. For many years, "in age and feebleness extreme," he has been patiently waiting for the Lord to come. The last hour of his life, Prof. George Prentice, that whenever the latter has been home, even for only an hour or two, he has always desired to have a part of the time spent in reading the Scriptures in prayer. He was ripe for the kingdom of heaven.

In his home he was faithful. His children have all known and felt that he would do anything in his power for their welfare. He was ever cheerful and full of confidence in the future of his family. He had faith in God's goodness to his family. Two sons he has buried. One of these is still spoken of in Milbury as having been a man of very rare promise. He leaves one son, Rev. George Prentice, D. D., professor in Middlebury University, and three daughters, with a widow. They had been married more than fifty-three years. R. H. H.

ALICE FRANCES KENYON, wife of Nathan G. Kenyon, was born in South Kingston, R. I., Aug. 24, 1828, and died Nov. 2, 1885.

On Sept. 24, 1884, she was married to her now deceased husband, who was a member of the M. E. Church, and she proved to be exceedingly happy. She was faithful and devoted, and made home a place of comfort and delight. During the winter of 1884-5 she was converted, and she joined the church during the pastorate of Rev. R. M. Hatfield. When the Thames Street Mission was organized, she was one of the original members of that society. She felt a deep interest in the church, and lived a consistent Christian life. A few years ago she with her husband came back to the First Church.

For six years before her death she was greatly afflicted. It was a long and painful struggle, and finally, on Nov. 2, 1885, she passed peacefully to her heavenly home. At times suffering and distress were great, but were endured patiently. All through this long and painful struggle, she remained faithful to her Lord and Savior, and longed to depart and be with Him. His words were words of assurance and hope, and she was a peaceful departure to her heavenly home. She left a faithful husband and one son to mourn their loss; the rest of the family had gone on before.

Died, in Cambridgeport, Mass., Dec. 10, 1885, JAMES LUKE, in the 90th year of his age.

He was born in Birmingham, England, and came to this country in 1816, residing in Boston for some years. He joined the church in Methodist Alley in January, 1817, but returned to East Cambridge in 1829, and led a class in Old Cambridge in 1833, when, in consequence of removals, the class was abandoned. He was also superintendent of the Sabbath-school in East Cambridge at the same time. In 1847 he removed to Waltham, where he remained until the latter years of his life, when he returned to the scene of his early and active labors to pass his remaining days with his children.

He maintained through a long life a consistent Christian character, and was a constant attendant on the services of the church, to which he was greatly attached. In his religious exercises he would frequently quote the verse commencing, "Thus far and no further," with apparent satisfaction as showing his confidence in his Heavenly Father. He was a trustee of the Harvard University, and a member of the board of trustees of the church of his death, where he was greatly esteemed.

S. L. WARD.

ISAIAH WHITTEN was born at Alfred, Me., Nov. 12, 1813. He was converted there, and united with the church when about eighteen years of age. He came to East Cambridge in 1832, and joined the first class which was formed there, and which became the present Trinity Church. He was married in 1835 to Miss Emily Shaw, and for fifty years this loving couple walked in harmony and sweetest union, celebrating their golden wedding on the 15th of October last. They were connected with the Trinity Church in Boston for about two years, when they removed to Bangor, Me., where they remained for several years. In 1844 they came to East Boston, and lived in the church there, which then met in a hall, but soon removed to a church building located where Reed's Block now is, and afterward to the present Meridian Street Church. At the organization of Saratoga St. Church in 1853, he was one of the original members, and was a class-leader and steward from the beginning. When the board of trustees was organized, he was elected secretary, which office he continued to hold to the day of his death.

Brother Whitten was first engaged in the business of a carpenter, but afterward went into the sale, and then into the manufacture, of furniture, being associated a part of the time with Mr. Newell Greeley as a partner. About eleven years since, he was chosen as one of the assessors of Ward 1 of the city of Boston, which office he continued to hold, with the exception of one year, until his death. In business life he suffered reverses, and had many trials, but met them all in a Christian spirit.

His health had been failing for the last two years, and he was confined to his house all

last winter, but was out again during the winter and autumn, and engaged in active life as usual. This winter he was again confined with a serious cough and other ailments, but it was not until the end of the year that he was unable to get up. Only the day before his death, he expressed himself as feeling better and gaining in strength. On the morning of New Year's Day he dressed himself as usual, and went into the sitting-room, when his daughter noticed that he was unusually pale. He lay down upon a sofa, and expressed a desire to rest. Only the day before his death, he expressed himself as feeling better and gaining in strength. On the morning of New Year's Day he dressed himself as usual, and went into the sitting-room, when his daughter noticed that he was unusually pale. He lay down upon a sofa, and expressed a desire to rest. Only the day before his death, he expressed himself as feeling better and gaining in strength. 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The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 2.
Opening of the Monday lectures by Joseph Cook in this city yesterday.

The national debt reduced \$8,672,553.81 during the month of January.

Eight buildings and their contents destroyed by fire in Jackson, Mich., the property loss aggregating \$100,000.

Declination by the board of directors of the New Haven & Hartford Railroad Company to lease the New York & New England road.

Burning of the large freight depot and elevator of the Detroit, Grand Haven & Milwaukee Railroad at Grand Haven, Mich., with the loss of contents. Probable property loss, \$250,000.

Passage in the House of the bill increasing the pensions of soldiers' widows from \$8 to \$12 per month.

Visit of Mr. Gladstone to Queen Victoria at the royal palace, Osborne, receiving her personal command to form a new ministry.

A diabolical plot to overthrow the government of Guatemala recently discovered and thwarted. Fifty persons arrested, and now undergoing trial for their treasonable designs.

Mutiny of lads on the reformatory ship "Clarence" lying in the Mersey off Liverpool, the officers being attacked. The boys soon overpowered, several being wounded.

Wednesday, February 3.

Prevalence of a severe snowstorm in Tennessee and Arkansas.

Death of John D. Phillips, LL. D., Ph. D., D. C. L., former superintendent of the Boston public schools, at his home in Danvers, of hemorrhage of the brain.

The national encampment of the Grand Army of the Republic to be held in San Francisco, Cal., the 3d of August next.

Sudden death of Major General David Hunter, a veteran of the United States army, at Washington, aged 83 years.

Occurrence of a collision on the Chesapeake & Ohio Railroad at Staunton, Va., through the carelessness of a brakeman. One person killed and four others badly injured.

Surrender of the Apache chief Geronimo to Lieut. Maus.

Marriage of Miss Mary Gladstone, daughter of Mr. Gladstone, to Rev. Harry Drew of Hawarden.

The village of San Vicente Pacaya in San Salvador destroyed by a volcano.

Signing by the representatives of Turkey and Bulgaria of the agreement relative to the Bulgarian union.

The reported mutiny and burning of the American ship "Frank N. Thayer" confirmed by Captain Clark, who has arrived at Plymouth, Eng.

Thursday, February 4.

Prevalence of a snowstorm of unusual severity in various portions of the South, impeding railway traffic in many directions.

Discovery that the Indian title to about 10,000,000 acres of land in North Dakota has not been extinguished.

Terrific explosion of powder in Westchester County, N. Y. One man killed.

Completion of Mr. Gladstone's new cabinet, the names of the members composing it being officially announced in London.

An agreement reached between France and Germany regarding their respective possessions on the west coast of Africa and in the South Sea.

Friday, February 5.

Estimated losses by fire throughout the United States and Canada during the month of January, \$12,000,000.

Announcement by the President of his intention to adhere to the views expressed in his message to Congress, on the silver question.

Death of Count de St. Vailler, member of the French senate.

The privileges of Jesuits and religious societies abolished, and state supervision over education restored, by the Spanish cabinet.

Decision by the court of appeals at Amiens, France, that Catholic priests may legally marry.

Consent by the French chamber of deputies to the sale of the crown jewels for the purpose of providing a fund for aged workmen.

Saturday, February 6.

Prevalence, in Maryland and Virginia, of the coldest weather known for the past twenty-five years.

The name of East Tennessee Wesleyan University changed to that of Grant Memorial University.

John McMahon, the defaulting ex-treasurer of Hoboken, N. J., sentenced to five years imprisonment in the state prison.

Five thousand people reported as on the verge of starvation in Gaspé, Quebec.

The entire town of Jimule, Mex., in arms, in expectation of an attack by Mexican banditti.

Sir George W. Des Voeux, governor of Fiji, appointed governor of Newfoundland.

The Turco-Bulgarian agreement verbally sanctioned by the powers, with the exception of Russia.

Monday, February 8.

Death of Hon. Peter C. Bacon, the oldest member of the Worcester County bar.

The remains of the late James A. Garfield transferred to a metallic sarcophagus in presence of his son and the guard at the tomb in the cemetery at Cleveland, Ohio.

A Gloucester schooner and a British schooner with Gloucester crews, engaged in Grand Bank halibut fishing, given up for lost.

A passenger train derailed near Kansas city, a number of persons being seriously injured.

One hundred Chinamen driven out of Seattle, Wy., by a mob of strikers, who marched them to a steamer and paid their fares to San Francisco.

The local authorities powerless to prevent the outrage, and an appeal has been made for military assistance.

A sensation made in English political circles by the appointment of Henry Broadhurst as under secretary for the home department, he being the first workingman that has ever risen to the ministry.

Adjournment of the British House of Commons until the 18th inst.

A prominent dry goods merchant, named Gibbs, of St. John's, N. F., discovered to be a forger to the extent of \$50,000.

The hauling down of the German flag on the Caroline Islands ordered by Prince Bismarck.

We are always pleased to welcome to our advertising columns, reliable firms, whose integrity is beyond any question. Among the many to be found in our paper, we are glad to call the attention of our readers to the advertisement of Messrs. H. W. Gilman & Son, of Nahant, N. H. They have become the eastern agents of a Mortgage Loan Company, and parties wishing to make loans can feel safe in entrusting their funds with them.

In our issue of February 3, appeared the annual statement of the Zion's Life Insurance

Company. The attention of our readers is not called to this statement simply, from the fact that they are wise enough to advertise in our paper, but for the reason we consider the company one of the strongest, safest and best Life Insurance Companies in the country. We have been familiar with the history of the company for many years; which by its wise and judicious management, has given it a working capital, that makes secure the interests of policy-holders. All who contemplate securing Life Insurance can feel safe in asking for a policy in the Zion's.

REMOVAL.—The Emerson Piano Company have removed to 146 Tremont Street, where they occupy elegant chambers over the store of Palmer, Batchelder & Co., with whom many of our readers have had a long and pleasant acquaintance. The Emerson Piano is very widely known, the number of instruments manufactured being nearly 50,000, a record that testifies volumes for its popularity.

Mr. W. B. Clark, banker of Minneapolis, Minn., has been East frequently to meet his patrons, and he will send East early in February his assistant, Mr. T. E. Penney, who will remain in New England a few weeks and personally call upon any who desire to consult with him regarding loans, etc., in the West. Mr. Penney's headquarters will be in Boston. Any letters prior to his coming may be sent him in care of Mr. Frank J. Post, Manager of Advertising Department of the Congregationalist.

It is just as easy to have your Photographs taken when you come to Boston to do shopping or attend to other business as to have them done by the local Photographer, and secure a better picture by stepping into Hardy's, 493 Washington Street, near Jordan & Marsh's, Hogg, Brown & Taylor's, and all the other large stores. You will be delighted but a few moments for a sitting because with his extensive facilities he can make the negative, and you can go your way. With two posing rooms and two Artists, the sitting can be made in a very short time, thus obviating the necessity of the long and tedious waiting which often occurs in galleries having but one operating room. Each room is under the management of an artist and gentlemanly operator as can be found, and no pains is spared to make of every sitter a correct, pleasing and artistic portrait. Mr. Hardy's place offers special inducements to families, societies and schools, because they will be sure to meet with courteous attention and civil treatment. Ladies desiring the services of a hair dresser will find two first-class ones on the same floor as the reception room. Mr. Hardy offers very advantageous terms to persons wishing to get up clubs, also to graduating and Sunday-school classes, societies wishing to be photographed in group or separately. Photographs of pet animals, of the exterior or interiors of residences, etc., done on short notice and in the best possible manner, also copying of every description and enlargements finished in Crayon, Ink, Pastel and Water Color. For finishing he employs only the very highest order of artistic ability. As a new feature he would call attention to his life size Photographs, not crayons, but are truly wonderful. Being a camera production, they are absolutely correct; every one who has seen them is delighted. Price \$15, duplicates \$5. Please call and see him before giving your orders elsewhere.

The wonderful anesthetic property of cocaine when skillfully applied to mucous membrane is proving a valuable assistant in the treatment of diseases of the rectum. By its use, the Drs. Read are now enabled to treat rectal diseases with still better results, and with almost total freedom from pain to patient. See card in another column.

Church Register.

HERALD CALENDAR.

Augusta Dis. Min. Assn., at Fairfield, Me., Feb. 15-17
Rockland Dis. Min. Assn., at Thomaston, Feb. 15-17
Penobscot Val. " " at Oldtown, Feb. 15-17
Portland Dis. Min. Assn., at Chestnut St. Church, Portland, Feb. 22-24
Leviston Dis. Min. Assn., at Bath, March 1-3
New Bedford Dis. Min. Assn., at Taunton, Grace Church, March 1-3
Holiness Meeting, in Wesleyan Hall, at 29 N. Main, Worcester, every Monday evening.

CONFERENCE PLACE, TIME, BISHOP.
N. E. Southern, Brockton, Mass., April 15, Warren
New England, Newburyport, Mass., 15, Warren
Troy, N. Y., 22, Merrill
New Hampshire, Keene, N. H., 22, Warren
Vermont, Chelsea, Vt., 22, Hurst
Maine, Bridgton, Me., 22, Warren
East Maine, Winterport, Me., May 6, Warren

THE BOSTON CHILDREN'S AID SOCIETY desires to find homes, especially in the country, for homeless children. The Society urgently appeals to the benevolent to open their doors to this unfortunate class. Homes are desired for both boys and girls varying in age from two to fifteen years—some to be boarded at a low price, others to be given up for a term of years or adoption. The Society is especially anxious to find homes for morally compromised children, both boys and girls, whom a timely change to better influences may save from moral ruin. Boys of this class, from 8 to 14 years old, receive preliminary care and training at Pine Farm, West Newton, where they study common school branches, and learn to work in the house and on the farm. The Society desires to place these boys with people who will give them a good home, and be interested to train them up as useful and good men. Applications for Pine Farm boys or for other children may be sent to

CHARLES W. BIRNELL, 25 Temple St., Boston.

THE NORTH BOSTON DISTRICT PREACHERS' MEETING will be held at Ayer, on Wednesday, Feb. 10.

Praying on Tuesday evening, Feb. 16, by Rev. G. E. Sanderson.

Wednesday, at 9:30 a. m., devotional exercises, led by A. A. Mearns; 9:45, miscellaneous business.

ESSAYS AND ADDRESS: 1. Claims of our Church upon the Ministry, E. Higgins, E. H. Thordike; 2. Claims of our Ministry upon the Church, G. E. Sanderson, C. A. Merrill; Afternoon, 1. Condition of North Boston District, D. Dorchester; 2. Church Finance, general discussion; 3. How can we best utilize our Annual Conference Sessions? J. W. Hamilton, T. R. Smith.

Each of the brethren named has consented to take the part assigned him, and we have reason to anticipate an excellent meeting at this railroad center of the district.

ALBERT GOLD, for the Committee.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, at the residence of M. E. Church, in Providence, R. I., Feb. 22-24, 1886.

ORDER OF EXERCISES.
Organization of the Association, at 7 p. m.; and sermon by J. H. Day, at 7:30, Monday, Feb. 22.

Tuesday, Feb. 23, at 10 a. m., ESSAYS: Revivals, Geo. M. Hamlin; at 11, Witness of the Spirit, John Tompkins; at 3, Bishop Taylor in Africa, W. J. Smith; at 4, Details in Sunday-school Work, W. H. Barney, of Providence.

At 7:30, sermon by James H. Nutting.

Wednesday, Feb. 24, at 10 a. m., Review of "Paradise Found," J. H. Allen; at 11, Uniformity in Conducting Church Services, J. W. Willett, D. D.; at 3 p. m., The Sabbath, N. T. Whitaker; at 4, The Social Element in Church Work, by Prof. G. B. F. Hinkley, of Providence.

At 7:30, sermon by J. A. J. Rich.

TO THE METHODIST PUBLIC.—We again solicit your attention to the great and pressing needs of our church at Hingham, Dakota. This church, which has recently been built, takes the place of one demolished by a cyclone in July last. The people have exerted themselves to the very utmost on behalf of it. They can do so no more now. We need \$500 immediately. We MUST have it, or the church will be lost, we fear. Who will send us ten dollars towards this noble object? Who five? Who two? Who one? Brethren, help us. We are pressed. We suffer. Help us.

Remittances may be made to O. P. Everhard, Hingham, D. T., or the Presiding Elder, Hingham, Dak. Yours, in distress,
J. W. SCOTT, Pastor,
W. M. FIELDER, P. E.

THE NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION will meet at Grace Church, Taunton, March 1-3.

SERMONS: Monday evening, J. B. Smith; alt., P. Perinbold; Tuesday evening, M. S. Kaufman; alt., J. H. Humphrey.

Tuesday, 9 a. m., Devotional Hour; leader, Dr. W. V. Morrison; at 10, Organization and business; at 10:30, discussion: The Proposed Consolidation of Denominational Societies, V. W. Mattoon, E. L. Hyde; at 11, Essay: Moral and Religious Education of our Youth, A. McCord; at 2 p. m., Bible Reading Money and Property, Acquisition and Use, G. A. Grant; at 2:30, Series of papers on Entire Sanctification: 1. Scriptural View, R. Clark; 2. Relation to Regeneration, J. Livesey; 3. Conditions of Attainment, W. F. Davis; 4. Relation to Ministerial Character and Usefulness, A. E. Drew; 5. How it should be Preached, J. O. Denning.

Wednesday, at 9 a. m., devotions and business; at 9:30, Essay, Changes of Doctrinal Drift, S. Spooner; at 10 a. m., Lecture, "The Microscope and God's Handiwork," J. D. King; 11:30, Address, "The Million Dollar Line," S. McMurphy, G. C. King.

At 2 p. m., Meeting of the W. F. M. Society; addresses by Mrs. M. P. Alderman, Mrs. D. Baldwin, and others.

S. M. REAL, Secy.
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HERALD CALENDAR.

Augusta Dis. Min. Assn., at Fairfield, Me., Feb. 15-17
Rockland Dis. Min. Assn., at Thomaston, Feb. 15-17
Penobscot Val. " " at Oldtown, Feb. 15-17
Portland Dis. Min. Assn., at Chestnut St. Church, Portland, Feb. 22-24
Leviston Dis. Min. Assn., at Bath, March 1-3
New Bedford Dis. Min. Assn., at Taunton, Grace Church, March 1-3
Holiness Meeting, in Wesleyan Hall, at 29 N. Main, Worcester, every Monday evening.

CONFERENCE PLACE, TIME, BISHOP.
N. E. Southern, Brockton, Mass., April 15, Warren
New England, Newburyport, Mass., 15, Warren
Troy, N. Y., 22, Merrill
New Hampshire, Keene, N. H., 22, Warren
Vermont, Chelsea, Vt., 22, Hurst
Maine, Bridgton, Me., 22, Warren
East Maine, Winterport, Me., May 6, Warren

THE BOSTON CHILDREN'S AID SOCIETY desires to find homes, especially in the country, for homeless children. The Society urgently appeals to the benevolent to open their doors to this unfortunate class. Homes are desired for both boys and girls varying in age from two to fifteen years—some to be boarded at a low price, others to be given up for a term of years or adoption. The Society is especially anxious to find homes for morally compromised children, both boys and girls, whom a timely change to better influences may save from moral ruin. Boys of this class, from 8 to 14 years old, receive preliminary care and training at Pine Farm, West Newton, where they study common school branches, and learn to work in the house and on the farm. The Society desires to place these boys with people who will give them a good home, and be interested to train them up as useful and good men. Applications for Pine Farm boys or for other children may be sent to

CHARLES W. BIRNELL, 25 Temple St., Boston.

THE NORTH BOSTON DISTRICT PREACHERS' MEETING will be held at Ayer, on Wednesday, Feb. 10.

Praying on Tuesday evening, Feb. 16, by Rev. G. E. Sanderson.

Wednesday, at 9:30 a. m., devotional exercises, led by A. A. Mearns; 9:45, miscellaneous business.

ESSAYS AND ADDRESS: 1. Claims of our Church upon the Ministry, E. Higgins, E. H. Thordike; 2. Claims of our Ministry upon the Church, G. E. Sanderson, C. A. Merrill; Afternoon, 1. Condition of North Boston District, D. Dorchester; 2. Church Finance, general discussion; 3. How can we best utilize our Annual Conference Sessions? J. W. Hamilton, T. R. Smith.

Each of the brethren named has consented to take the part assigned him, and we have reason to anticipate an excellent meeting at this railroad center of the district.

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